





Christian. Wink. del.

J. Mich. Söckler. sc. 1779.



Butler

40

L.O. Angl: $\frac{1}{m} - 2$


C. Angl. N. 5165

<36632403240014

<36632403240014

Bayer. Staatsbibliothek

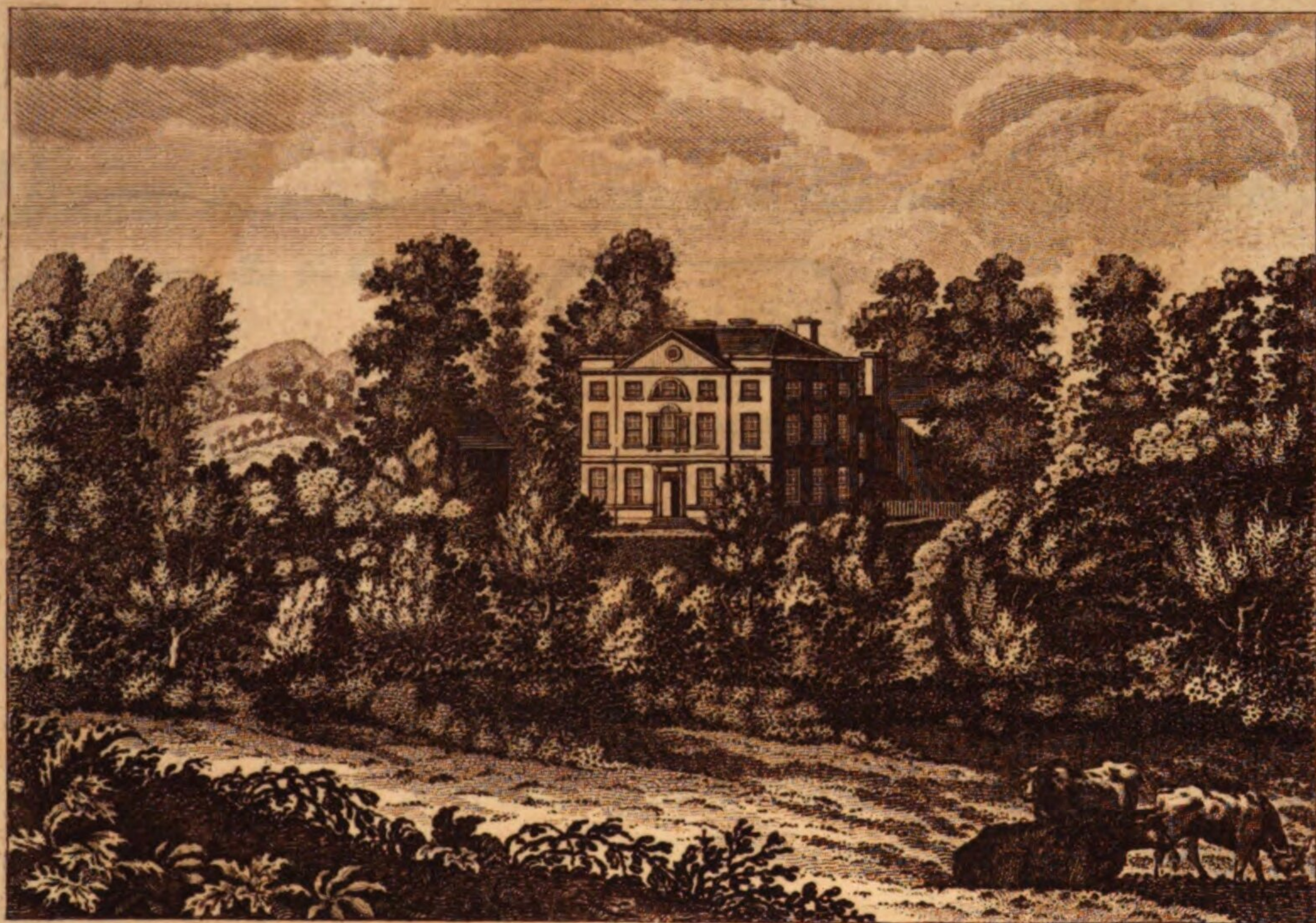
B. Langb. 26.



"And itch of picture in the front."

N O T E S,
O N
H U D I B R A S.

BEVEREYE.



TOM. I.

UT IN VITA, SIC IN STUDIIS, PULCHERRIMUM ET HUMANISSIMUM
EXISTIMO SEVERITATEM COMITATEMQUE MISCERE, NE ILLA
IN TRISTITIAM, HÆC IN PETULANTIAM PROCEDAT.

LONDON: PRINTED BY T. RICKABY. M.DCC.XCIIL.

BIBLIOTHECA
REGIA
MONACENSIS.

N O T E S.

PART I. CANTO I.

HUDIBRAS.—Butler probably took this name from Spencer's Fairy Queen, B. ii. C. ii. St. 17.

He that made love unto the eldest dame,
Was hight Sir Hudibras, an hardy man;
Yet not so good of deeds, as great of name,
Which he by many rash adventures wan,
Since errant arms to sew he first began.

Geoffry of Monmouth mentions a British king of this name, though some have supposed it derived from the French, Hugo, Hu de Bras, signifying Hugh the powerful, or with the strong arm: thus Fortinbras, Firebras.

In the Grubstreet Journal, Col. Rolls, a Devonshire gentleman is said to be satirised under the character of Hudibras; and it is asserted, that Hugh de Bras was the name of the old tutelary saint of that county; but it is idle to look for personal reflexions in a poem designed for a general satire on hypocrisy, enthusiasm, and false learning.

Argument.—L. 6.—Breaks off in the middle—

Bishop Warburton observes very justly, that this is a ridicule on Ronfardes Franciade, and Sir William Davenant's Gondibert.

I.—When civil fury first grew high—

In the first edition of the first part of this poem, printed separately, we read *dudgeon*. But on the publication of the second part, when the first was re-printed with several additions and alterations, the word *dudgeon* was changed to *fury*; as appears in a copy corrected by the author's own hand. The publisher in 1704, and the subsequent ones, have taken the liberty of correcting the author's copy, restored the word *dudgeon*, and many other readings: changing them, I think I may say, for the worse, in several passages. Indeed, while the Editor of 1704 replaces this word, and contends for it, he seems to shew its impropriety. "To take in *dudgeon*," says he, "is inwardly to resent, a sort of grumbling in the gizzard, and what was previous to actual fury." Yet in the next lines we have men falling out, set together by the ears, and fighting. I doubt not but the inconsistency of these expressions occurred to the author, and induced him to change the word, that his sense might be clear, and the æra of his poem certain and uniform.—*Dudgeon*, in its primitive sense, signifies a dagger; and figuratively, such hatred and fullness as occasion men to employ short concealed weapons. Some readers may be fond of the word *dudgeon*, as a burlesque term, and suitable, as they think, to the nature of the poem: but the judicious critic will observe, that the poet is not always in a drolling humour, and might not think fit to fall into it in the first line: he chooses his words not by the oddness or uncouthness of the sound, but by the propriety of their signification. Besides, the word *dudgeon*,

in the figurative sense, though not in its primitive one, is generally taken for a monoptote in the ablative case, to take in dudgeon, which might be another reason why the poet changed it into fury. See line 379.

2.—*And men fell out they knew not why—*

Dr. Perrincheif's L. of Charles I. says, "There will never be wanting, in any country, some discontented spirits, and some designing craftsmen; but when these confusions began, the more part knew not wherefore they were come together."—

3.—*When hard words, jealousies, and fears,
Set folks together by the ears—*

Hard words.—Probably the jargon and cant-words used by the Presbyterians, and other sectaries. They called themselves the elect, the faints, the predestinated: and their opponents they called Papists, Prelatists, ill-designing, reprobate, profligate, &c. &c.

In the body politic, when the spiritual and windy power moveth the members of a commonwealth, and by strange and hard words suffocates their understanding, it must needs thereby distract the people, and either overwhelm the commonwealth with oppression, or cast it into the fire of a civil war. HOBBS.

Jealousies.—Bishop Burnet, in the house of lords, on the first article of the impeachment of Sacheverel, says, "The true occasion of the war was a jealousy, that a conduct of fifteen years had given too much ground for; and that was still kept up by a fatal train of errors in every step." See also the king's speech Dec. 2, 1641.

And fears.—Of superstition and Popery in the church, and of arbitrary power and tyranny in the state: and so prepossessed were many persons

with these fears, that, like the hero of this poem, they would imagine a bear-baiting to be a deep design against the religion and liberty of the country. Lord Clarendon tells us, that the English were the happiest people under the sun, while the king was undisturbed in the administration of justice; but a too much felicity had made them unmanageable by moderate government; a long peace having softened almost all the noblesse into court pleasures, and made the commoners insolent by great plenty.

King Charles, in the fourth year of his reign, tells the lords, “ We have been willing so far to descend to the desires of our good subjects, as fully to satisfy all moderate minds, and free them from all just fears and jealousies.” The words jealousies and fears, were bandied between the king and parliament in all their papers, before the absolute breaking out of the war. They were used by the parliament to the king, in their petition for the militia, March 1, 1641-2; and by the king in his answer, “ You speak of jealousies and fears, lay your hands to your hearts and ask yourselves, whether I may not be disturbed with jealousies and fears.” And the parliament, in their declaration to the king at Newmarket, March 9, “ Say those fears and jealousies of ours which your majesty thinks to be causeless, and without just ground, do necessarily and clearly arise from those dangers and distempers into which your evil councils have brought us: but those other fears and jealousies of yours, have no foundation or substance in any action, intention, or miscarriage of ours, but are merely grounded on falsehood and malice.”

The terms had been used before by the E. of Carlisle to James I. 14 Feb. 1623. “ Nothing will more dishearten the envious maligners of your majesty’s felicity, and encourage your true hearted friends and servants, than the removing those false fears and jealousies, which are mere imaginary phantasms, and bodies of air easily dis-

“ fipated, whensoever it shall please the fun of your majesty to shew
 “ itself clearly in its native brightness, lustre, and goodness.”

6.—*For dame religion as for punk—*

From the Anglo-Saxon pung, it signifies a bawd, Anus instar corii
 ad ignem ficcati. (Skinner.) Sometimes scortum, scortillum. Sir
 John Suckling says,

Religion now is a young mistress here,
 For which each man will fight and die at least:
 Let it alone a while, and 'twill become
 A kind of married wife; people will be
 Content to live with it in quietness.

9.—*When gospel-trumpeter, surrounded
 with long-ear'd rout, to battle sounded—*

Mr. Butler told Thomas Veal esquire, of Simons-hall, Gloucestershire, that the Puritans had a custom of putting their hands behind their ears, at sermons, and bending them forward, under pretence of hearing the better. He had seen five hundred or a thousand large ears pricked up as soon as the text was named. Besides, they wore their hair very short, which shewed their ears the more. See Godwin's notes in Bodley library.

Dr. Bulwer in his Anthropometamorphosis, or Artificial Changeling, tells us wonderful stories of the size of men's ears in some countries.—Pliny lib. 7. c. 2. speaks of a people on the borders of India, who covered themselves with their ears. And Purchas, in his Pilgrim, faith, that in the island Arucetto, there are men and women having ears

of such bigness, that they lie upon one as a bed, and cover themselves with the other.

I here mention the idle tales of these authors, because their works, together with Brown's Vulgar Errors, are the frequent object of our poet's satire.

11.—*And pulpit, drum ecclesiastic.*

was beat with fist, instead of a stick—

It is sufficiently known from the history of those times, that the seeds of rebellion were first sown, and afterwards cultivated, by the factious preachers in conventicles, and the seditious and schismatical lecturers, who had crept into many churches, especially about London. "These men," says Lord Clarendon, "had, from the beginning of the parliament, infused seditious inclinations into the hearts of all men, against the government in church and state: but after the raising an army, and rejecting the king's overtures for peace, they contained themselves within no bounds, but filled all the pulpits with alarms of ruin and destruction, if a peace were offered or accepted." These preachers used violent action, and made the pulpit an instrument of sedition, as the drum was of war. Dr. South, in one of his sermons, says, "The pulpit supplied the field with sword-men, and the parliament-house with incendiaries."

14.—*And out he rode a colonelling—*

Some have imagined from hence, that by Hudibras, was intended Sir Samuel Luke of Bedfordshire. Sir Samuel was an active justice of the peace, chairman of the quarter sessions, colonel of a regiment of

foot in the parliament army, and a committee-man of that county : but the poet's satire is general, not personal.

15.—*A wight he was*——

Wight is originally a Saxon word, and signifies a person or being. It is often used by Chaucer, and the old poets. Sometimes it means a witch or conjurer.

16.—*Mirror of knightbood*——

A favourite title in romances.

17.—*That never bent his stubborn knee*——

Alluding to the Presbyterians, who refused to kneel at the sacrament of the Lord's Supper ; and insisted upon receiving it in a fitting or standing posture. See Baxter's Life, &c. &c. In some of the kirks in Scotland, the pews are so made, that it is very difficult for any one to kneel.

19.—*Nor put up blow, but that which laid
Right worshipful on shoulder blade*——

That is, did not suffer a blow to pass unrevenged, except the one by which the king knighted him. See Grey's note.

22.—*Either for chartel*——

For a challenge. He was a military as well as a civil officer——

ἀμφότερον βασιλεύς τ' αἰχμητής τ' ἀγαθός κρητερὶς.

Iliad. iii. 179.

Pope translates it,

Great in the war, and great in arts of sway.

Iliad. iii. 236.

Plutarch tells us, that Alexander the Great was wonderfully delighted with this line.

24.—*That could as well bind o'er as swaddle—*

Swaddle.—That is to beat or cudgel, says Johnson ; but the word in the Saxon, signifies to bind up, to try to heal by proper bandages and applications ; hence the verb to *swathe*, and the adjective *swaddling* clothes ; the line therefore may signify, that his worship could either make peace, and heal disputes among his neighbours, or, if they could not agree, bind them over to the sessions for trial.

30.—*Whether he were more wise or stout—*

Burlesques an usual strain of rhetorical flattery, when authors pretend to be puzzled which of their patrons' noble qualities they should give the preference to. Something similar to this passage is the saying of Julius Capitolinus, concerning the emperor Verus ; “ melior orator quam poëta, aut ut verius dicam pejor poëta quam orator.”

38.—*As Montaigne, playing with his cat,
Complains she thought him but an ass—*

“ When my cat and I,” says Montaigne, “ entertain each other with mutual apish tricks, as playing with a garter, who knows but I make her more sport than she makes me ? shall I conclude her simple, who has her time to begin or refuse sportiveness as freely as I myself ? Nay, who knows but she laughs at, and censures, my folly, for making her sport, and pities me for understanding her no better ?” And of animals—“ ils nous peuvent estimer bêtes, comme nous les estimons.”

45.—*We grant, although he had much wit,
He was very sly in using it.*

The poet, in depicting our knight, blends together his great pretensions, and his real abilities ; giving him high encomiums on his affect-

ed character, and dashing them again with his true and natural imperfections. He was a pretended saint, but in fact a very great hypocrite; a great champion, though an errant coward; famed for learning, yet a shallow pedant.

59.—*For hebrew roots, although they're found
To flourish most in barren ground—*

Some students in Hebrew have been very angry with these lines, and assert, that they have done more to prevent the study of that language, than all the professors have done to promote it. See a letter to the printer of the Diary, dated January 15, 1789, and signed John Ryland. The word *for*, here means, as to.

63.—*And truly, so perhaps he was,
'Tis many a pious Christian's case.*

In the first editions this couplet was differently expressed.

*And truly so he was perhaps,
Not as a proselyte, but for claps.*

Many vulgar, and some indecent phrases, were after corrected by Mr. Butler. And, indeed, as Mr. Cowley observes, in his Ode on Wit,

—————'tis just
The author blush, there, where the reader must.

65.—*He was in logic a great critic—*

In some following lines the abuses of human learning are finely satirized.

70.—*Confute, change bands, and still confute.*

Carneades, the academic, having one day disputed at Rome very

copiously in praise of justice, refuted every word on the morrow, by a train of contrary arguments.—Something similar is said of Cardinal Perron.

75.—*A calf an alderman, a goose a justice—*

A doggrel Alexandrine placed in the first line of the couplet, as it is sometimes in heroic Alexandrines: thus Dryden,

So all the use we make of heaven's discover'd will.

See his Religio Laici.

76.—*And rooks committee-men and trustees.*

A rook is a well-known black-bird, said by the glossarists to be *cornix frugivora*, and supposed by them to devour the grain; hence, by a figure, applied to sharpers and cheats. Thus the committee-men harassed and oppressed the country, devouring, in an arbitrary manner, the property of those they did not like, and this under the authority of parliament. Trustees are often mentioned by our poet. See p. 3. c. 1. l. 1516.

In Scobel's collection is an ordinance, 1649, for the sale of the royal lands in order to pay the army; the common soldiers purchasing by regiments, like corporations, and having trustees for the whole. These trustees either purchased the soldiers' shares at a very small price, or sometimes cheated the officers and soldiers, by detaining these trust estates for their own use. The same happened often with regard to the church lands: but 13 Ch. II. an act passed for restoring all advowsons, glebelands and tythes, &c. to his majesty's loyal subjects.

83.—*And when he happen'd to break off
I th' middle of his speech, or cough,
H' had hard words ready to shew why,
And tell what rules he did it by.*

i. c. Apophosis—Quos ego—fed motos, &c.

Or cough.—The preachers of those days, looked upon coughing and hemming as ornaments of speech; and when they printed their sermons, noted in the margin where the preacher coughed or hemm'd. This practice was not confined to England, for Olivier Maillard, a Cordelier, and famous preacher, printed a sermon at Brussels in the year 1500, and marked in the margin where the preacher hemm'd once or twice, or coughed. See the French Notes.

97.—*Like fustian heretofore on sattin—*

The flashed sleeves and hose may be seen in the pictures of Dobson, Vandyke, and others: but one would conjecture from the word heretofore, that they were not in common wear in our poet's time.

102.—*Which made some think when he did gabble
Th' had heard three labourers of Babel—*

In Dr. Donne's Satires, by Pope, we read,

You shew yourself so able,
Pity, you were not druggerman at Babel;
For had they found a linguist half so good,
I make no question but the tower had stood.

103.—*Or Cerberus himself pronounce
A leash of languages at once.*

“Our Borderers, to this day, speak a leash of languages (British, Saxon, and Danish) in one: and it is hard to determine which of those three nations has the greatest share in the motley breed.” Camden's Britannia—Cumberland, p. 1010. Butler, in his character of a lawyer, p. 167.—says, “he over-runs Latin and French with greater barbarism than the Goths did Italy and France; and makes as mad

“ a confusion of language, by mixing both with English.” Statius, rather ridiculously, introduces Janus haranguing and complimenting Domitian with both his mouths,

————levat, ecce, supinas
Hinc atque inde manus, geminâque hæc voce profatur.

109.—*For he could coin, or counterfeit
new words, with little or no wit—*

The presbyterians coined and composed many new words, such as out-goings, carryings-on, nothingness, workings-out, gospel-walking times, secret ones, &c. &c.

111.—*Words so debas'd and hard, no stone
was hard enough to touch them on—*

This seems to be the right reading; and alludes to the touch-stone. Though Bishop Warburton conjectures, that tone ought to be read here instead of stone.

115.—*That had the orator, who once
Did fill his mouth with pebble-stones
When he harangu'd, but known his phrase,
He would have us'd no other ways—*

These lines are not found in the two first editions. They allude to the well known story of Demosthenes.

119.—*In mathematics he was greater
Than Tycho Brahe, or Erra Pater—*

Erra Pater is the nick-name of some ignorant astrologer. A little paltry book of the rules of Erra Pater is still vended among the vulgar. I

do not think that by Erra Pater, the poet meant William Lilly, but some contemptible person, to oppose to the great Tycho Brahe. Anticlimax was Butler's favourite figure, and one great machine of his drollery.

123.—*Resolve by fines and tangents strait,
If bread and butter wanted weight—*

He could, by trigonometry, discover the exact dimensions of a loaf of bread, or roll of butter. The poet likewise intimates that his hero was an over-officious magistrate, searching out little offences, and levying fines and forfeitures upon them. See Talgol's speech in the next canto.

129.—*Whate'er the crabbed'st author bath—*

If any copy would warrant it, I should read "author faith."

132.—*For every why he had a wherefore—*

That is, he could elude one difficulty by proposing another, or answer one question by proposing another.

139.—*His notions fitted things so well,
That which was which he could not tell—*

He had a jumble of many confused notions in his head, which he could not apply to any useful purpose: or perhaps the poet alludes to those philosophers who took their ideas of substances to be the combinations of nature, and not the arbitrary workmanship of the human mind.

143.—*He could reduce all things to acts,
And knew their natures by abstracts—*

A thing is in potentia, when it is possible, but does not actually exist; a thing is an act, when it is not only possible, but does exist. A thing

is said to be reduced from power into act, when that which was only possible, begins really to exist: how far we can know the nature of things by abstracts, has long been a dispute. See Locke's Essay on the human understanding; and consult the old metaphysicians, if you think it worth while.

145.—*Where entity and quiddity,
The ghosts of defunct bodies fly—*

A fine satire upon the abstracted notions of the metaphysicians, calling the metaphysical natures the ghosts or shadows of real substances.

147.—*Where truth in person does appear—*

Some authors have mistaken truth for a real thing or person, whereas it is nothing but a right method of putting those notions or images of things (in the understanding of man) into the same state and order, that their originals hold in nature. Thus Aristotle, Met. lib. 2. Unumquodque sicut se habet secundum esse, ita se habet secundum veritatem.

148.—*Like words congeal'd in northern air—*

See Rabelais's Pantagruel, livre 4. ch. 56. which hint is improved, and drawn into a paper in the Tatler, No. 254. In Rabelais, Pantagruel throws upon deck three or four handfuls of frozen words, il en jecta sus le tillac trois ou quatre poignées: et y veids des parolles bien piquantes.

149.—*He knew what's what, and that's as high
As metaphysic wit can fly—*

The jest here is, giving, by a low and vulgar expression, an apt de-

scription of the science. In the old systems of logic, *quid est quid* was a common question.

152.—*As he that hight irrefragable—*

Two lines originally followed in this place, which were afterwards omitted by the author in his corrected copy, viz.

A second Thomas ; or at once
To name them all, another Duns.

Perhaps, upon recollection, he thought this great man, Aquinas, deserving of better treatment, or perhaps he was ashamed of the pun. However, as the passage now stands, it is an inimitable satire upon the old school divines, who were many of them honoured with some extravagant epithet, and as well known by it as by their proper names : thus Alexander Hales, was called doctor irrefragable, or invincible ; Thomas Aquinas, the angelic doctor, or eagle of divines ; Dun Scotus the subtle doctor. This last was father of the Reals, and William Ockham of the Nominals. They were both of Merton college in Oxford, where they gave rise to an odd custom. See Plott's Oxfordshire, page 285.—*Hight*, a Saxon and old English participle passive, signifying *called*.

158.—*Could twist as tough a rope of sand—*

A proverbial saying, when men lose their labour by busying themselves in trifles, or attempting things impossible.

159.—*And weave fine cobwebs, fit for skull
That's empty, when the moon is full—*

That is, subtle questions or foolish conceits, fit for the brain of a madman or lunatic.

173.—*He knew the seat of Paradise,
Could tell in what degree it lies—*

“Paradisum locum diu multumque quæsitum per terrarum orbem;
“neque tantum per terrarum orbem, sed etiam in aëre, in lunâ, et
“ad tertium usque cœlum.” Burnet. Tell. Theor. 1. 2. Cap. 7.
“Well may I wonder at the notions of some learned men concerning
“the garden of Eden; some affirming it to be above the moon, others
“above the air; some that it is in the whole world, others only a part
“of the north; some thinking that it was no where, whilst others sup-
“posed it to be, God knows where, in the West Indies; and, for ought
“I know, Sir John Mandeville’s story of it may be as good as any of
“them.” Foulis’s History of Plots, fol. p. 171. “Otrebius, in a tract
“de Vitâ, Morte, et Resurrectione, would persuade us, that doubtless
“the Rosicrucians, are in paradise, which place he seateth near unto the
“region of the moon.” Olaus Rudbeckius, a Swede, in a very scarce book,
entitled *Atlantica sive Manheim*. 4 vol. fol. out of zeal for the honour of his
country, has endeavoured to prove that Sweden was the real paradise.
The learned Huet, bishop of Avranches, wrote an express treatise *De
Situ Paradisi Terrestris*, but not published till after our poet’s death (1691).
He gives a map of Paradise, and says, it is situated upon the canal form-
ed by the Tigris and Euphrates, after they have joined near Apamea,
between the place where they join, and that where they separate, in

order to fall into the Persian gulph, on the eastern side of the south branch of the great circuit which this river makes towards the west, marked in the maps of Ptolemy, near Aracca, about 32 degrees 39 minutes north latitude, and 80 degrees ten minutes east longitude. Thus wild and various have been the conjectures concerning the seat of paradise; but we must leave this point undetermined, till we are better acquainted with the antediluvian world, and know what alterations the flood made upon the face of the earth.

Mahomet is said to have assured his followers, that paradise was seated in heaven, and that Adam was cast down from thence when he transgressed: on the contrary, a learned prelate of our own time, supposes that our first parents were placed in paradise as a reward: for he says,

“ God (as we must needs conclude) having tried Adam in the state of
“ nature, and approved of the good use he had made of his free-will under
“ the direction of that light, advanced him to a superior station in paradise.
“ How long before this remove, man had continued subject to natural
“ religion alone, we can only guess. But of this we may be assured,
“ that it was some considerable time before the garden of Eden could
“ naturally be made fit for his reception.”—See Warburton’s Works: Divine Legation, Vol. iii. p. 634. And again: “ This natural state
“ of man, antecedent to the paradisaical, can never be too carefully
“ kept in mind, nor too precisely explained; since it is the very key or
“ clue (as we shall find in the progress of this work) which is too open to
“ us, to lead us through all the recesses and intimacies of the last and
“ completed dispensation of God to man; a dispensation long become
“ intricate and perplexed, by men’s neglecting to distinguish these two
“ states or conditions; which, as we say, if not constantly kept in

“ mind, the Gospel can neither be well understood, nor reasonably
 “ supported.”—Div. Leg. Vol. iii. p. 626. 4to.

180.—*By an high Dutch interpreter—*

Johannes Goropius Becanus, a man very learned, and physician to Mary queen of Hungary, sister to the Emperor Charles V. maintained the Teutonic to be the first, and most ancient language in the world. Verstegan thinks the Teutonic not older than the Tower of Babel. Decayed Intelligence, ch. 7.

181.—*If either of them had a navel—*

“ Over one of the doors of the King’s antichamber at St. James’s, is a
 “ picture of Adam and Eve, which formerly hung in the gallery at
 “ Whitehall, thence called the Adam and Eve Gallery. Evelyn, in the
 “ preface to his Idea of the Perfection of Painting, mentions this picture,
 “ painted by Malvagijs, as he calls him (John Mabuse, of a little
 “ town of the same name in Hainault), and objects to the absurdity of
 “ representing Adam and Eve with navels, and a fountain of carved
 “ imagery in Paradise. The latter remark is just; the former is only
 “ worthy of a critical man-midwife.” Walpole’s Anecdotes of Paint-
 ing. Henry VII. vol. i. p. 50. Dr. Brown has the fifth chapter of the
 fifth book of his Vulgar Errors, expressly on this subject, “ Of the Pic-
 “ ture of Adam and Eve with Navels.”

182.—*Who first made music malleable—*

This relates to the idea that music was first invented by Pythagoras, on hearing a blacksmith strike his anvil with an hammer—a story which has been frequently ridiculed.

183.—*Whether the serpent at the fall,
Had cloven feet, or none at all—*

That curse upon the serpent, “on thy belly shalt thou go,” seems to imply a deprivation of what he enjoyed before; it has been thought that the serpent had feet at first. So Basil says, he went erect like a man, and had the use of speech before the fall.

191.—*'Twas Presbyterian true blue—*

Alluding to the proverb—“true blue will never stain:” representing the stubbornness of the party, which made them deaf to reason, and incapable of conviction.

193.—*Of errant saints, whom all men grant
To be the true church militant—*

The poet uses the word errant with a double meaning; without doubt in allusion to knights errant in romances: and likewise to the bad sense in which the word is used, as, an errant knave, an errant villain.

194.—*To be the true church militant—*

The church on earth is called militant, as struggling with temptations, and subject to persecutions: but the Presbyterians of those days were literally the church militant, fighting with the establishment, and all that opposed them.

195.—*Such as do build their faith upon
The holy text of pike and gun—*

Cornet Joyce, when he carried away the king from Holdenby, being desired by his majesty to shew his instructions, drew up his troop in the inward court, and said, “These, sir, are my instructions.”

201.—*Call fire and sword, and desolation,
A godly thorough reformation—*

How far the character here given of the Presbyterians is a true one, I leave others to guess. When they have not had the upper hand, they certainly have been friends to mildness and moderation: but Dr. Grey produces passages from some of their violent and absurd writers, which made him think that they had a strong spirit of persecution at the bottom.

Some of our brave ancestors said of the Romans, “*Ubi solitudinem faciunt, pacem appellant.*” Tacitus, *Vita Agricol.* 30.

207.—*A sect whose chief devotion lies
In odd perverse antipathies.—*

In all great quarrels, the parties are apt to take pleasure in contradicting each other, even in the most trifling matters. The Presbyterians reckoned it sinful to eat plum porridge, or minced pies, at Christmas. The cavaliers observing the formal carriage of their adversaries, fell into the opposite extreme, and ate and drank plentifully every day, especially after the restoration.

210.—*And finding somewhat still amiss—*

Queen Elizabeth was often heard to say, that she knew very well what would content the Catholics, but that she never could learn what would content the Puritans.

213.—*That with more care keep holy-day
The wrong, than others the right way—*

In the year 1645, Christmas-day was ordered to be observed as a fast:

and Oliver, when protector, was feasted by the lord mayor on Ash-Wednesday. When James the first desired the magistrates of Edinburgh to feast the French ambassadors before their return to France, the ministers proclaimed a fast to be kept the same day.

221.—*Free will they one way disavow;
Another, nothing else allow—*

As maintaining absolute predestination, and denying the liberty of man's will: at the same time contending for absolute freedom in rites and ceremonies, and the discipline of the church.

223.—*All piety consists therein
in them, in other men all sin—*

They themselves being the elect, and so incapable of sinning, and all others being reprobates, and therefore not capable of performing any good action.

227.—*Quarrel with minc'd pies—*

“ A sort of inquisition was set up, against the food which had been customarily in use at this season.” Blackall's Sermon on Christmas-day.

231.—*The apostles of this fierce religion,
Like Mahomet's, were afs and widgeon—*

Mahomet tells us, in the Koran, that the Angel Gabriel brought to him a milk-white beast, called Alborach, something like an afs, but bigger, to carry him to the presence of God. Alborach refused to let

him get up, unless he would promise to procure him an entrance into paradise: which Mahomet promising, he got up. Mahomet is also said to have had a tame pigeon, which he taught secretly to eat out of his ear, to make his followers believe, that by means of this bird there were imparted to him some divine communications. Our poet calls it a widgeon, for the sake of equivoque; widgeon, in the figurative sense, signifying a foolish silly fellow. It is usual to say of such a person, that he is as wise as a widgeon: and a drinking song has these lines,

Mahomet was no divine, but a senseless widgeon,
To forbid the use of wine to those of his religion.

Widgeon and weaver, says Mr. Ray, in his Philosophical Letters, are male and female sex.

“ There are still a multitude of doves about Mecca preserved and
“ fed there with great care and superstition, being thought to be of the
“ breed of that dove which spake in the ear of Mahomet.” Sandy’s Travels.

247.—*This bairy meteor did denounce
the fall of sceptres and of crowns—*

Alludes to the vulgar opinion, that comets are always predictive of some public calamity.

Et nunquam cœlo spectatum impune cometen.

Pliny calls a comet crinita.

Mr. Butler in his Genuine Remains, vol. i. p. 54. says,

Which way the dreadful comet went
In sixty-four, and what it meant?
What nations yet are to bewail
The operations of its tail:

Or whether France or Holland yet,
 Or Germany, be in its debt?
 What wars and plagues in Christendom
 Have happen'd since, and what to come?
 What kings are dead, how many queens
 And princeffes are poison'd since?
 And who shall next of all by turn,
 Make courts wear black, and tradesmen mourn?
 And when again shall lay embargo
 Upon the admiral, the good ship Argo.

Homer, as translated by Pope, Iliad iv. 434. says,

While dreadful comets glaring from afar,
 Forewarn'd the horrors of the Theban war.

253.—*Like Samson's heart-breakers, it grew
 in time to make a nation rue—*

Heart-breakers were particular curls worn by the ladies, and sometimes by men. Sampson's strength consisted in his hair; when that was cut off, he was taken prisoner; when it grew again, he was able to pull down the house, and destroy his enemies. See Judges, cap. xvi.

255.—*Though it contributed its own fall,
 To wait upon the public downfall.*

Many of the Presbyterians and Independents swore not to cut their beards, not, like Mephibosheth, till the king was restored, but till monarchy and episcopacy were ruined. Such vows were common among the barbarous nations, especially the Germans. Civilis, as we learn from Tacitus, having destroyed the Roman legions, cut his hair, which

he had vowed to let grow from his first taking up arms. And it became at length a national custom among some of the Germans, never to trim their hair, or their beards, till they had killed an enemy.

257.—*It was canonic—*

The latter editions, for canonic, read monastic.

258.—*In holy orders by strict vow—*

This line would make one think, that in the preceding one we ought to read monastic ; though the vow of not shaving the beard 'till some particular event happened, was not uncommon in those times. In a humorous poem, falsely ascribed to Mr. Butler, entitled, The Cocker and Vicar of Bray, we read,

This worthy knight was one that swore
He would not cut his beard,
'Till this ungodly nation was
From kings and bishops clear'd.

Which holy vow he firmly kept,
And most devoutly wore
A grisly meteor on his face,
'Till they were both no more.

260.—*As that of rigid Cordeliere—*

An order so called in France, from the knotted cord which they wore about their middles. In England they were named Grey Friars, and were the strictest branch of the Franciscans.

281.—*So learned Taliacotius, from
the brawny part of porters' bum
cut supplemental noses, which
would last as long as parent breech—*

Taliacotius was professor of physic and surgery at Bologna, where he was born, 1553. His treatise is well known. He says, the operation had been practised by others before him with success. See a very humorous account of him, Tatler, No. 260. The design of Taliacotius has been improved into a method of holding correspondence at a great distance, by the sympathy of flesh transferred from one body to another. If two persons exchange a piece of flesh from the bicipital muscle of the arm, and circumscribe it with an alphabet; when the one pricks himself in A, the other is to have a sensation thereof in the same part, and by inspecting his arm, perceive what letter the other person points to.

Our author likewise intended to ridicule Sir Kenelm Digby, who, in his Treatise on the sympathetic powder, mentions, but with caution, this method of ingrafting noses. It has been observed, that the ingenuity of the ancients seems to have failed them on a similar occasion, since they were obliged to piece out the mutilated shoulder of Pelops with ivory.

In latter days it has been a common practice with dentists, to draw the teeth of young chimney-sweepers, and fix them in the heads of other persons. There was a lady, whose mouth was supplied in this manner. After some time the boy claimed the tooth, and went to a justice of peace for a warrant against the lady, who, he alledged, had stolen it. The case would have puzzled Sir Hudibras.

Dr. Hunter mentions some ill effects of this practice. A person who

gains a tooth, may soon after want a nose. The simile has been translated into Latin thus :

Sic adscititios naſos de clune toroſi
 Vectoris doctâ ſecuit Taliacotius arte :
 Qui potuere parem durando æquare parentem :
 At poſtquam fato clunis computruit, ipſum
 Una ſymphaticum cœpit tabeſcere roſtrum.

285.—*But when the date of Nock was out—*

Nock is a Britiſh word, ſignifying a ſlit or crack. And hence, figuratively, nates, la fefſe, the fundament. Nock, Nockys, is uſed by Gawin Douglafs in his verſion of the *Æneid*, for the bottom, or extremity of any thing ; Gloſſariſts ſay, the word hath that ſenſe both in Italian and Dutch : others think it a Britiſh word.

308.—*That fear'd no blows but ſuch as bruife—*

A man of nice honour ſuffers more from a kick, or flap in the face, than from a wound. Sir Walter Raleigh ſays, to be ſtrucken with a ſword is like a man, but to be ſtrucken with a ſtick is like a ſlave.

310.—*And had been at the ſiege of Bullen—*

Henry VIII. beſieged Boulogne in perſon, July 14, 1544. He was very fat, and conſequently his breeches very large. See the Paintings at Cowdry in Suffex, and the engravings publiſhed by the ſociety of antiquaries. Their breeches and hoſe were the ſame, Port-hoſe, Trunk-hoſe, Pantaloons were all like our failors trowſers. See Pedules in Cowel, and the 74th canon ad finem.

327.—*And though knights errant, as ſome think,
 Of old did neither eat nor drink—*

“ Though I think, ſays Don Quixote, that I have read as many hiſto-

“ries of chivalry in my time as any other man, I never could find that
“knights errant ever eat, unless it were by mere accident, when they were
“invited to great feasts and royal banquets; at other times, they in-
“dulged themselves with little other food besides their thoughts.”

337.—*For Arthur wore in hall—*

Arthur is said to have lived about the year 530, and to have been born in 501, but so many romantic exploits are attributed to him, that some have doubted whether there was any truth at all in his history.

Geoffrey of Monmouth calls him the son of Uther Pendragon, others think he was himself called Uther Pendragon: Uther signifying in the British tongue a club, because as with a club he beat down the Saxons: Pendragon, because he wore a dragon on the crest of his helmet.

338.—*Round table like a farthingal—*

The farthingal was a sort of hoop formerly worn by the ladies. King Arthur is said to have made choice of the round table that his knights might not quarrel about precedence.

343.—*In which he carried as much meat,
As he and all his knights could eat—*

True-wit, in Ben Johnson's *Silent Woman*, says of Sir Amorous La Fool, “If he could but victual himself for half a year in his breeches,
“he is sufficiently armed to over-run a country.” Act 4. sc. 5.

346.—*Nuncheons.*—Meals now made by the servants of most families about noon-tide, or twelve o'clock. Our Ancestors in the 13th and 14th century had four meals a day,—breakfast at 7; dinner at 10; supper at 4; and livery at 8 or 9; soon after which they went to-bed. See the Earl of Northumberland's household-book.

The tradesmen and labouring people had only 3 meals a day, breakfast at 8; dinner at 12; and supper at 6. They had no livery.

359.—*The trenchant blade, Toledo trusty—*

Toledo is a city in Spain, the capital of New Castile, famous for the manufacture of swords: the Toledo blades were generally broad, to wear on horseback, and of great length, suitable to the old Spanish dress. See Dillon's Voyage through Spain, 4to. 1782. But those which I have seen were narrow, like a filetto, but much longer: though probably our hero's was broad, as is implied by the epithet trenchant, cutting.

370.—*Of warrants, exigents, contempts—*

Exigent is a writ issued in order to bring a person to an outlawry, if he does not appear to answer the suit commenced against him.

372.—*Than serjeant bum invading shoulder—*

Alluding to the method by which bum-bailiffs, as they are called, arrest persons, giving them a tap on the shoulder.

375.—*This sword a dagger had, his page,
That was but little for its age—*

Thus Homer accoutres Agamemnon with a dagger hanging near his sword, which he used instead of a knife. A gentleman producing some wine to his guests in small glasses, and saying it was sixteen years old; a person replied it was very small for its age—*ἐπιδόντος δὲ τίνος οἶνον ἐν ψικτιρίδιῳ μικρὸν, καὶ εἰπόντος ὅτι ἐκκαίδεκαετής, μικρὸς γέ, εἴφη, ὡς τοσούτων ἐτών.* Iliad. Lib. iii. 271. Athenæus Ed. Caufabon, p. 584. and 585. lib. xiii. 289.

379.—*It was a serviceable dudgeon—*

A dudgeon was a short sword, or dagger: from the Teutonic Degen, a sword.

380.—*Either for fighting or for drudging—*

That is for doing any drudgery-work, such as follows in the next verses.

383.—*Toast cheese or bacon—*

Corporal Nim says, in Shakespeare's Henry V. "I dare not fight, "but I will wink, and hold out mine iron: it is a simple one, but what "though—it will toast cheese."

387.—*It had been 'prentice to a brewer—*

This was a common joke upon Oliver Cromwell, who was said to have been partner in a brewery. It was frequently made the subject of lampoon during his life-time. In the collection of loyal songs, is one called the Protecting Brewer, which has these stanzas—

A brewer may be as bold as a hector,
When as he had drunk his cup of nectar,
And a brewer may be a Lord Protector,
Which nobody can deny.
Now here remains the strangest thing,
How this brewer about his liquor did bring
To be an emperor or a king,
Which nobody can deny.

But whether Oliver was really concerned in a brewery, at any period of his life, it is difficult to determine. Heath, one of his professed enemies, assures us, in his Flagellum, that there was no foundation for the report.

Colonel Pride had been a brewer: Colonel Hewson was first a shoemaker, then a brewer's clerk: and Scott had been clerk to a brewer.

393.—Four lines which stood here in the first editions, were afterwards left out in the author's copy.

These would inveigle rats with th' scent,
to forage, when the cocks were bent;
And sometimes catch them with a snap
as cleverly as th' ablest trap—

406.—*He got on th' outside of his horse.*

Nothing can be more completely droll, than this description of Hudibras mounting his horse. He had one stirrup tied on the off-side very short, the saddle very large: the knight short, fat, and deformed, having his breeches and pockets stuffed with black puddings and other provision, over-acting his effort to mount, and nearly tumbling over on the opposite side; his single spur, we may suppose, catching in some of his horse's furniture.

422.—*Of that which bore our valiant bumkin—*

A filly country fellow, or awkward stick of wood, from the Belg, boom, arbor, and ken, or kin, a diminutive.

429.—*At spur or switch no more he skipt,
Or mended pace, than Spaniard whipt—*

This alludes to the story of a Spaniard, who was condemned to run the gantlet, and disdained to avoid any part of the punishment by mending his pace.

433.—*That Cæsar's horse, who, as fame goes,
Had corns upon his feet and toes.*

Suetonius relates, that the hoofs of Cæsar's horse were divided like toes. And again, Lycosthenes, *de prodigiis et portentis*, p. 214.

has the following passage: “ Julius Cæsar cum Lusitaniæ præ-
 “ effet—equus insignis, fissis unguibus anteriorum pedum, et prope-
 “ modum digitorum humanorum natus est; ferox admodum, atque
 “ elatus: quem natum apud se, cum aurespices imperium orbis terræ
 “ significare domino pronuntiaissent, magnâ curâ aluit; nec patientem
 “ fessoris alterius, primus ascendit: cujus etiam signum pro Æde Veneris
 “ genetricis postea dedicavit.”—The statue of Julius Cæsar’s horse,
 which was placed before the temple of Venus Genetrix, had the hoofs of
 the fore feet parted like the toes of a man. Montfaucon’s Antiq. Vol. ii.
 p. 58.

In Havercamp’s Medals of Christina, on the reverse of a coin of
 Gordianus Pius, pl. 34. is represented an horse with two human fore
 feet, or rather one a foot, the other a hand—Arion is said, by the
 scholiast, on Statius Theb. vi. ver. 301. to have had the feet of a
 man—humano vestigio dextri pedis.

437.—*And as that beast would kneel and stoop,
 Some write, to take his rider up—*

Stirrups were not in use in the time of Cæsar. Common persons,
 who were active and hardy, vaulted into their seats; and persons of
 distinction had their horses taught to bend down toward the ground, or
 else they were assisted by their strators or equerries. Q. Curtius men-
 tions a remarkable instance of docility of the elephants in the army of
 king Porus: “ Indus more solito elephantum procumbere jussit in
 “ genua; qui ut se submisit, ceteri quoque, ita enim instituti erant,
 “ demisere corpora in terram.” I know no writer who relates
 that Cæsar’s horse would kneel; and perhaps Mr. Butler’s memory
 deceived him. Of Bucephalus, the favoured steed of Alexander, it
 is said—“ ille nec in dorso insidere suo patiebatur alium; et regem,

“ quum vellet ascendere, sponte sua genua submittens, excipiebat; “ credebaturque sentire quem veheret.” See also Diodor. Sicul. et Plutarch. de solert. animal. Mr. Butler, in his MS. common Place-book, applies the saddle to the right horse; for he says,

Like Bucephalus's brutish honour,
Would have none mount but the right owner—

Hudibras's horse is described very much in the same manner with that of Don Quixote's, lean, stiff, jaded, foundered, with a sharp ridge of bones. Rozinante, however, could boast of “mas quartos que un real”—an equivoque entirely lost in most translations. Quarto signifies a crack, or chop, in a horse's hoof or heel: it also signifies a small piece of money, several of which go to make a real.

457.—*A squire he had whose name was Ralph—*

As the knight was of the Presbyterian party, so the squire was an Anabaptist or Independent. This gives our author an opportunity of characterizing both these sects, and of shewing their joint concurrence against the king and church.

The Presbyterians and Independents had each a separate form of church discipline. The Presbyterian system appointed, for every parish, a minister, one or more deacons, and two ruling elders, who were laymen chosen by the parishioners. Each parish was subject to a classis, or union of several parishes. A deputation of two ministers and four ruling elders, from every classis in the county, constituted a provincial synod. And superior to the provincial was the national synod, consisting of deputies from the former, in the proportion of two ruling elders to one minister. Appeals were allowed throughout these several

jurisdictions, and ultimately to the parliament. On the attachment of the Presbyterians to their lay-elders, Mr. Seldon observes, in his table-talk, p. 118, that “there must be some laymen in the synod to overlook the clergy, lest they spoil the civil work: just as when the good woman puts a cat into the milk-house, she sends her maid to look after the cat, lest the cat should eat up the cream.”

The Independents maintained, that every congregation was a complete church within itself, and had no dependence on classical, provincial, or national synods or assemblies. They chose their own ministers, and required no ordination or laying on of hands, as the Presbyterians did. They admitted any gifted brother, that is, any enthusiast who thought he could preach or pray, into their assemblies. They entered into covenant with their minister, and he with them. Soon after the revolution the Presbyterians and Independents coalesced, the former yielding in some respects to the latter.

461.—*And when we can, with meter safe,
We'll call him so; if not, plain Ralph.*

Paulino Aufonius, metrum sic suavit, ut effes
Tu prior, et nomen prægrederere meum.

Sir Roger L'Estrange supposes, that in his description of Ralph, our author had in view one Isaac Robinson, a butcher in Moorfields: others think that the character was designed for Pemble, a tailor, and one of the committee of sequestrators.—Dr. Grey supposes, that the name of Ralph was taken from the grocer's apprentice, in Beaumont and Fletcher's play, called *The Knight of the Burning Pestle*. Mr. Pemberton, who was a relation and godson of Mr. Butler, said, that the 'squire was designed for Ralph Bedford, esquire, member of parliament for the town of Bedford.

467.—*The mighty Tyrian queen, that gain'd
With subtle shreds a tract of land—*

Alludes to the well-known story of Dido, who purchased as much land as she could surround with an Ox's hide. She cut the hide into small strips, and obtained twenty-two furlongs.

*Mercatique solum, facti de nomine Byrsam,
Taurino quantum possent circundare tergo.*

Virg. *Æneid*, lib. i. 367.

471.—*From him descended cross-legg'd knights—*

Tailors, who usually sit at their work in this posture; and knights of the Holy Voyage, persons who had made a vow to go to the Holy Land, after death were represented on their monuments with their legs across. “*Sumptuosissima per orbem christianum erecta cœnobia; in quibus hodie quoque videre licet militum illorum imagines, monumenta, tibiis in crucem transversis: sic enim sepulti fuerunt quot quot illo seculo nomina bello sacro dedissent, vel qui tunc temporis crucem suscepissent.*” *Chronic. Ecclesiast. lib. ii. p. 72.*

472.—*Fam'd for their faith and warlike fights
Against the bloody cannibal—*

Tailors, as well as knights of the Holy Voyage, are famed for their faith, the former frequently trusting much in the way of their trade. The words, bloody cannibal, are not altogether applied to the Saracens; who, on many occasions behaved with great generosity; but they denote a more insignificant creature, to whom the tailor is said to be an avowed enemy.

475.—*This sturdy squire had as well,
As the bold Trojan knight, seen hell—*

Allusion to Æneas's descent into hell, and the tailor's repairing to the place under the board on which he sat to work, called hell likewise, being a receptacle for all the stolen scraps of cloth, lace, &c.

477.—*Not with a counterfeited pass
Of golden bough ———*

Mr. Montague Bacon says, it should seem, by these lines, that the poet thought Virgil meant a counterfeited bough; Dr. Plot, in his History of Staffordshire, says, that gold in the mines often grows in the shape of boughs and branches, and leaves; therefore Virgil, who understood nature well, though he gave it a poetical turn, means no more than a sign of Æneas's going under ground where mines are.

486.—*But in the carriage crack'd and broken——*

That is, that he was crack-brained.

487.—*Like commendation ninepence, crookt
With to and from my love, it lookt——*

From hence, and from the proverb used (Post. Works, v. ii. N° 114.) viz. "he has brought his noble to a ninepence," one would be led to conclude, that some coins had actually been stricken of this denomination and value. And, indeed, two instances of this are recorded by Mr. Folks, both during the civil wars, the one at Dublin, and the other at Newark. Table of English coins, ed. 1763, p. 92. plates 27. 4. and 28. But long before this period, by royal proclamation of July 9, 1551, the base testoons or shillings of Henry VIII. and Edward VI. were rated at ninepence (Folks, *ibid.* p. 37.) and of these there were

great numbers. It may be conjectured also, that the clipt shillings of Edward and Elizabeth; and, perhaps, some foreign silver coins, might pass by common allowance and tacit agreement for nine-pence, and be so called. In William Prynne's answer to John Audland the Quaker, in Butler's *Genuine Remains*, vol. i. p. 382. we read, a light piece of gold is good and lawful English coin, current with allowance, though it be clipt, filed, washed, or worn; even so are my ears legal, warrantable, and sufficient ears, however they have been clipt, par'd, cropt, circumcis'd.

In Queen Elizabeth's time, as Holinshed, Stow, and Cambden affirm, a proclamation was issued, declaring that the testoon coined for twelve-pence, should be current for four-pence halfpenny; an inferior fort, marked with a greyhound, for two-pence farthing; and a third and worst fort not to be current at all: stamping and milling money took place about the year 1662.

All, or any of these pieces, might serve for pocket-pieces among the vulgar, and be given to their sweethearts and comrades, as tokens of remembrance and affection. At this day, an Elizabeth's shilling is not unfrequently applied to such purpose. The country people say commonly, I will use your commendations, that is, make your compliments. George Philips, before his execution, bended a six-pence, and presented it to a friend of his, Mr. Stroud. He gave a bended shilling to one Mr. Clark. See a brief narrative of the stupendous tragedy intended by the satanical fairs, 1662, p. 59.

489.—*He ne'er considered it, as loth—*

That is, he did not consider it was crackt and broken, or perhaps it may mean, he did not over-value, and hoard it up, it being given him by inspiration, according to the doctrine of the Independents.

491.—*And very wisely would lay forth
No more upon it than 'twas worth—*

When the barber came to shave Sir Thomas More the morning of his execution, the prisoner told him, “that there was a contest betwixt the
“King and him for his head, and he would not willingly lay out more
“upon it than it was worth.”

497.—*By means of this, with hem and cough,
Prolongers to enlighten'd snuff—*

This reading seems confirmed by Butler's *Genuine Remains*, vol. i. p. 55. and I prefer it to “enlightened stuff.” Enlightened snuff is a good allusion. As a lamp just expiring with a faint light for want of oil, emits flashes at intervals; so the tailor's shallow discourse, like the extempore preaching of his brethren, was lengthened out with hems and coughs, with stops and pauses, for want of matter. The preachers of those days considered hems, nasal tones, and coughs, as graces of oratory. Some of their discourses are printed with breaks and marginal notes, which shew where the preacher introduced his embellishments.

The expiring state of the lamp has furnished Mr. Addison with a beautiful simile in his *Cato*:

Thus o'er the dying lamp th' unsteady flame
Hangs quivering on a point, leaps off by fits,
And falls again, as loth to quit its hold.

And Mr. Butler, Part iii. Cant. ii. L. 349, says,

Prolong the snuff of life in pain,
And from the grave recover—gain.

See also *Genuine Remains*, vol. i. p. 374. “And this serves thee

“to the same purpose that hem’s and hah’s do thy gifted ghostly fathers,
“that is, to lose time, and put off thy commodity.”

Butler seems fond of this expression: “the snuff of the moon is full
“as harsh as the snuff of a sermon.”

507.—*A light which falls down from on high—*

A burlesque parallel between the spiritual gifts, and the sky-lights which tradesmen sometimes have in their shops to shew their goods to advantage.

509.—*An ignis fatuus that bewitches,
And leads men into pools and ditches—*

An humorous parallel between the vapoury exhalation which misleads the traveller, and the re-baptizing practised by the Anabaptists.

527.—*The ancient cup, or modern chair—*

“Is not this the cup, faith Joseph’s steward, whereby indeed my
“lord divineth?”—The Pope’s dictates are said to be infallible, when he delivers them ex cathedrâ. The priests of Apollo at Delphos used a three-legged stool when she gave out her oracles. From Joseph’s cup, perhaps, came the idea of telling fortunes by coffee grounds.

Four-legg’d oracle, means telling fortunes from quadrupeds. The word oracle occurs in like latitude, p. 2. c. iii. v. 569.

530.—*In image, talisman and cabal—*

Talisman was a magical inscription or figure, engraven or cast, by the direction of astrologers, under certain positions of the heavenly bodies. The talisman of Apollonius, which stood in the hypodrome at

Constantinople, was a brazen eagle. It was melted down when the Latins took that city,—They were thought to have great efficacy as preservatives from diseases and all kinds of evil. The image of any vermine cast in the precise moment, under a particular position of the stars, was supposed to destroy the vermine represented. See Fabricii Biblioth. Gr. vol. vi. p. 411 & 481. Some make Apollonius Tyanæus the inventor of Talismans: but they were probably of still higher antiquity. Necepsus, a king of Egypt, wrote a treatise *De ratione præsciendi futura, &c.* Thus Ausonius, Epist. 19. Pontio Paulino—*“Quique magos docuit mysteria vana Necepsus.”* The Greeks called them *τελεσµατα*, but the name probably is Arabic—Gregory’s account of them is learned and copious. Cabal, or cabbala, is a sort of divination by letters or numbers: it signifies likewise the secret or mysterious doctrines of any religion or sect. The Jews pretend to have received their cabbala from Moses, or even from Adam. *“Aiunt se conservasse a temporibus Mosis, vel etiam ipsius Adami, doctrinam quandam arcanam dictam cabalam.”* Burnet’s *Archeol. Philosoph.*

531.—*Whose primitive tradition reaches
As far as Adam’s first green breeches—*

The author of the *Magia Adamica* endeavours to prove, that the learning of the antient Magi was derived from the knowledge which God himself communicated to Adam in paradise. The second line was probably intended to burlesque the Geneva translation of the bible, published with notes, 1599, which, in the third of Genesis, says of Adam and Eve, *“they sewed fig-leaves together, and made themselves breeches.”* In Mr. Butler’s character of an hermetic philosopher (*Genuine Remains*, vol. ii. p. 227) we read: *“he derives the pedigree of*

“ magic from Adam’s first green breeches ; becaufe fig-leaves being the
 “ first cloaths that mankind wore, were only used for covering,
 “ and therefore are the most antient monuments of concealed myf-
 “ teries.”

535.—*And much of terra incognita,
 The intelligible world could fay—*

“ Ideas, according to my philosophy, are not in the foul, but in a
 “ fuperior intelligible nature, wherein the foul only beholds and con-
 “ templates them. And fo they are only objectively in the foul, or
 “ tanquam in cognofcente, but really elfewhere, even in the intelligible
 “ world, that *κοσμος νοητος* which Plato fpeaks of, to which the foul is
 “ united, and where ſhe beholds them.” See Mr. Norris’s Letter to
 Mr. Dodwell, concerning the immortality of the foul of man, p. 114.

538.—*As learn’d as the wild Irifh are—*

See the antient and modern customs of the Irifh, in Camden’s Britan-
 nia, and Speed’s Theatre. Here the poet may ufe his favourite
 figure, the anticlimax. Yet I am not certain whether Mr. Butler did
 not mean, in earneft, to call the Irifh learned: for, in the age of St.
 Patrick, the Saxons flocked to Ireland as to the great mart of learning.
 We find it often mentioned in our writers, that fuch an one was ſent
 into Ireland to be educated. Sulgenus, who flourifhed about fix hun-
 dred years ago—

*Exemplo patrum commotus amore legendi
 Ivit ad Hibernos, fophiâ mirabile claros.*

In Mr. Butler’s MS. common place book he fays, “ When
 the Saxons invaded the Britons, it is very probable that many

“ fled into foreign countries, to avoid the fury of their arms (as the
 “ Veneti did into the islands of the Adriatic sea, when Attila invaded
 “ Italy), and some, if not most into Ireland, who carried with them that
 “ learning which the Romans had planted here, which, when the Saxons
 “ had nearly extinguished it in this island, flourished at so high a rate
 “ there, that most of those nations, among whom the northern people
 “ had introduced barbarism, beginning to recover a little civility, were
 “ glad to send their children to be instructed in religion and learning,
 “ into Ireland.”

539.—*Or Sir Agrippa for profound
 And solid lying much renown'd—*

Sir Agrippa was born at Cologne, ann. 1486, and knighted for his military services under the Emperor Maximilian. When very young, he published a book *De Occultâ Philosophiâ*, which contains almost all the stories that ever roguery invented, or credulity swallowed, concerning the operations of magic. But Agrippa was a man of great worth and honour, as well as of great learning; and in his riper years was thoroughly ashamed of this book; nor is it to be found in the folio edition of his works.—In his preface he says, “ Si alicubi erratum sit, five quid
 “ liberius dictum, ignoscite adolescentiæ nostræ, qui minor quam
 “ adolescens hoc opus composui: ut possim me excusare, ac dicere,
 “ dum eram parvulus, loquebar ut parvulus, factus autem vir, eva-
 “ cuavi quæ erant parvuli; ac in libro de vanitate scientiarum hunc
 “ librum magna ex parte retractavi.”—Paulus Jovius in his *Elogia
 “ doctorum Virorum*, says of Sir Agrippa, a Cæfare eruditionis ergo
 “ equestris ordinis dignitate honestatus.” p. 237. Bayle, in his dicti-
 onary v. Agrippa, note O, says that the fourth book was untruly ascribed to Agrippa.

541.—*He Anthroposophus, and Floud,
And Jacob Behmen understood—*

Anthroposophus was a nick-name given to one Thomas Vaughan, Rector of Saint Bridge's, in Bedfordshire, and author of a discourse on the nature of man in the state after death, entitled, *Anthroposophia theomagica*.—"A treatise," says Dean Swift, "written about fifty years ago, by a Welch gentleman of Cambridge: his name, as I remember was Vaughan, as appears by the answer to it written by the learned Dr. Henry Moor: it is a piece of the most unintelligible fustian that perhaps was ever published in any language."

Robert Floud, a native of Kent, and son of Sir Thomas Floud, Treasurer of War to Queen Elizabeth, was Doctor of Physic of St. John's College, Oxford, and much given to occult philosophy. He wrote an apology for the Rosycrucians, also a system of physicks, called the *Mosaic Philosophy*, and many other obscure and mystical tracts. Monsieur Rapin says, that Floud was the Paracelsus of philosophers, as Paracelsus was the Floud of physicians. His opinions were thought worthy of a serious confutation by Gassendi. Jacob Behmen was an impostor and enthusiast, of somewhat an earlier date, by trade, I believe, a cobbler. Mr. Law, who revived some of his notions, calls him a Theosopher. He wrote unintelligibly in dark mystical terms.

545.—*In Rosycrucian lore as learned—*

The Rosycrucians were a sect of hermetical philosophers. The name appears to be derived from *ros dew*, & *crux a cross*. Dew was supposed to be the most powerful solvent of gold; and a cross ✝ contains the letters which compose the word *lux*, light, called, in the jargon of the

fect, the seed, or menstruum of the red dragon ; or, in other words, that gross and corporeal light, which, properly modified, produces gold. They owed their origin to a German gentleman, called Christian Rosencruz ; and from him likewise, perhaps, their name of Rosycrucians, though they frequently went by other names, such as the Illuminati, the Immortales, the Invisible Brothers. This gentleman had travelled to the Holy Land in the fourteenth century, and formed an acquaintance with some Eastern philosophers. They were noticed in England before the beginning of the last century. Their learning had a great mixture of enthusiasm ; and as Lemery, the famous chymist, says, “ it was an art “ without an art, whose beginning was lying, whose middle was labour, “ and whose end was beggary.” Mr. Hales, of Eton, concerning the weapon salve, p. 282, says, “ a merry gullery put upon the world ; a “ guild of men, who style themselves the brethren of the Rosycrofs, a “ fraternity, who, what, or where they are, no man yet, no not they “ who believe, admire, and devote themselves unto them, could ever dis- “ cover.”—See Chaufrè's Dict. v. Jungius, note D. and Brucher. Hist. Critic. Phil. iv. 1. p. 736. Naudæus and Mosheim. Inst. Hist. Christ. recent. sec. 17. 1. 4. 28.—Lore, i. e. science, knowledge, from Anglo-
faxon, learn, læran to teach.

547.—*He understood the speech of birds—*

The senate and people of Abdera, in their letter to Hippocrates, give it as an instance of the madness of Democritus, that he pretended to understand the language of birds. Porphyry, de abstinentiâ, lib. iii. cap. 3. contends that animals have a language, and that men may understand it. He instances in Melampus and Tiresias of old, and Apollonius of Tyana, who heard one swallow proclaim to the rest, that by the fall of an ass a quantity of wheat lay scattered upon the road.—I believe swallows do not

eat wheat. Philostratus tells us the same tale, with more propriety, of a sparrow. Porphyry adds,—“ a friend assured me that a youth, who was his page, understood all the articulations of birds, and that they were all prophetic. But the boy was unhappily deprived of the faculty; for his mother, fearing he should be sent as a present to the emperor, took an opportunity, when he was asleep, to piss into his ear.” The author of the Targum on Esther says, that Solomon understood the speech of birds.

The reader will be amused by comparing the above lines with Mr. Butler's character of an Hermetic philosopher, in the second volume of his *Genuine Remains*, published by Mr. Thyer, page 225, a character which contains much wit. Mr. Bruce in his *Travels*, vol. ii. p. 243. says, There was brought into Abyssinia a Bird called Para, about the bigness of a hen, and spoke all languages, Indian, Portuguese, and Arabic. It named the king's name; although its voice was that of a man, it could neigh like a horse, and mew like a cat, but did not sing like a bird—from an Historian of that country.—In the year 1655, a book was printed in London, by John Stafford, intitled, *Ornithologie, or the Speech of Birds*, to which probably Mr. Butler might allude.

551.—*What member 'tis, of whom they talk,
When they cry rope, and walk, knave, walk—*

This probably alludes to some parrot, that was taught to cry rogue, knave, a rope, after persons as they went along the street. The same is often practised now, to the great offence of many an honest countryman, who when he complains to the owner of the abuse, is told by him, take care, Sir, my parrot prophesies—this might allude to more members than one of the house of commons.

553.—*He'd extract numbers out of matter—*

Every absurd notion, that could be picked up from the ancients, was adopted by the wild enthusiasts of our author's days. Plato, as Aristotle informs us, *Metaph. lib. i. c. 6.* conceived numbers to exist by themselves, beside the sensibles, like accidents without a substance. Pythagoras maintained that sensible things consisted of numbers. *Ib. lib. xi. c. 6.* And see Plato in his *Cratylus*.

554.—*And keep them in a glass like water,
Of sov'reign power to make men wise—*

The Pythagorean philosophy held that there were certain mystical charms in certain numbers.

Plato held whatso'er incumbers,
Or strengthens empire, comes from numbers.

Butler's MS.

559.—*By help of these, as he profess
He had first matter seen undrest
He took her naked, all alone,
Before one rag of form was on—*

Thus Cleveland, page 110. The next ingredient of a diurnal is plots, horrible plots, which with wonderful sagacity it hunts dry foot, while they are yet in their causes, before *materia prima* can put on her smock.

565.—*Not that of paste-board which men shew,
For groats, at fair Bartholomew—*

The puppet-shews, sometimes called Moralities, exhibited the chaos, the creation, the flood, &c.

571.—*But reformation was, some say,
O' th' younger house to puppet play—*

It has not been unusual to compare hypocrites to puppets, as not being what they seemed and pretended, nor having any true meaning or real consciousness in what they said or did. I remember two passages, written about our author's time, from one of which he might possibly take the hint. “Even as statues and puppets do move their eyes, their hands, their feet, like unto living men; and yet are not living actors, because their actions come not from an inward soul, the fountain of life, but from the artificial poise of weights when set by the workmen; even so hypocrites.” Mr. Mede.

Bishop Laud said, “that some hypocrites, and seeming mortified men that hold down their heads, were like little images that they place in the bowing of the vaults of churches, that look as if they held up the church, and yet are but puppets.”

The first plays acted in England were called Mysteries, their subjects were generally scripture stories, such as the Creation, the Deluge, the Birth of Christ, the Resurrection, &c. &c. this sort of puppet-show induced many to read the Old and New Testament; and is therefore called the Elder Brother of the Reformation.

583.—*Like knights of the post—*

Were infamous persons, who attended the courts of justice, to swear for hire to things which they knew nothing about. In the 14th and 15th century the common people were so profligate, that not a few of them lived by swearing for hire in courts of justice. See Henry's History of England, and Wilkin. Concil. p. 534.

595.—*And tell what guilty aspects bode—*

This, and the following lines, are a very ingenious burlesque upon astrology, to which many in those days gave credit.

599.—*Make mercury confess and peach
Those thieves which he himself did teach—*

Mercury was supposed by the poets to be the patron, or god of thieves.

603.—*Like him that took the doctor's bill,
And swallow'd it instead o' th' pill—*

This alludes to a well known story told in Henry Stephens's apology for Herodotus. A physician having prescribed for a countryman, gave him the paper on which he had written, and told him, he must be sure to take that, meaning the potion he had therein ordered. The countryman, misunderstanding the doctor, wrapt up the paper like a bolus, swallowed it, and was cured.

605.—*Cast the nativity o' the question*

When any one came to an astrologer to have his child's nativity cast, and had forgotten the precise time of its birth, the figure-caster took the position of the heavens at the minute the question was asked.

Mr. Butler, in his character of an hermetic philosopher (See Genuine Remains, vol. ii. p. 241.) says, learned astrologers observing the impossibility of knowing the exact moment of any man's birth, do use very prudently to cast the nativity of the question (like him that swal-

lowed the doctor's bill instead of the medicine), and find the answer as certain and infallible, as if they had known the very instant in which the native, as they call him, crept into the world.

617.—*But not what wise, for only of those
The stars they say cannot dispose—*

Sapiens dominabitur astris, was an old proverb among the astrologers. Bishop Warburton observes, that the obscurity in these lines arises from the double sense of the word *DISPOSE*; when it relates to the stars, it signifies influence; when it relates to astrologers, it signifies *deceive*.

621.—*This Ralpho knew, and therefore took
The other course of which we spoke.*

Ralpho did not take to astrological, but to religious imposture; the author intimating that wise men were sometimes deceived by this.

638.—*Invoke the assistance of some muse—*

Butler could not omit burlesquing the solemn invocations with which poets address their Muses. In like manner Juvenal, going to describe Domitian's great turbot, ludicrously invokes the assistance of the Muses in his fourth satire.

641.—*We think 'tis no great matter which—*

Bishop Warburton thinks it should be read, *They think*, that is the critics.

645.—*Thou that with ale, or viler liquors,
Didst inspire Withers, Pryn, and Vickars.*

The Rev. Mr. Charles Dunster, the learned and ingenious translator of the frogs of Aristophanes, and the Editor of Philips's Cider, has taken some pains to vindicate the character of Withers as a poet. Party might induce Butler to speak slightly of him; but he seems to wonder why Swift, and Granger in his Biographical History, should hold him up as an object of contempt. His works are very numerous, and Mr. Granger says, his eclogues are esteemed the best; but Mr. Dunster gives a few lines from his Britain's Remembrancer, a poem in eight Cantos, written upon occasion of the plague, which raged in London in the year 1625, which bear some resemblance to eastern poetry: two pieces of his, by no means contemptible, are published among the old English ballads, and extracts chiefly lyrical, from his Juvenilia, were printed in 1785, for J. Sewell, Cornhill.

The extract from his Britain's Remembrancer here follows, which, Mr. Dunster says, may perhaps challenge "comparison with any instance of the θεός από μηχανής in ancient or modern poetry."

George Withers died 1667, aged 79.—For a further account of him, see Kennet's Register and Chronicle, page 648: He is mentioned in Hudibras, Part ii. Canto iii. l. 169.

————— it prov'd
A crying sin, and so extremely mov'd
God's gentleness, that angry he became:
His brows were bended, and his eyes did flame.
Methought I saw it so; and though I were
Afraid within his presence to appear,

My foul was rais'd above her common station,
Where, what enfues, I view'd by contemplation.

There is a spacious round, which bravely rears
Her arch above the top of all the spheres,
Until her bright circumference doth rise
Above the reach of man's, or angels' eyes,
Conveying, through the bodies chrySTALLINE,
Those rays which on our lower globes do shine;
And all the great and lesser orbs do lie
Within the compass of their canopy.

In this large room of state is fix'd a throne,
From whence the wise Creator looks upon
His workmanship, and thence doth hear and see
All sounds, all places, and all things that be:
Here sat the king of gods, and from about
His eye-lids so much terror sparkled out,
That every circle of the heavens it shook,
And all the world did tremble at his look:
The prospect of the sky, that erst was clear,
Did with a low'ring countenance appear;
The troubled air before his presence fled,
The earth into her bosom shrunk her head;
The deeps did roar, the heights did stand amaz'd;
The moon and stars upon each other gaz'd;
The sun did stand unmoved in his path,
The host of Heaven was frighted at his wrath;
And with a voice, which made all nature quake,
To this effect the great Eternal spake.

CANTO i. p. 17.

649.—*Who, as we find in sullen writs—*

That is, ill-natured satyrical writings.

653.—*The praises of the author, penn'd
By himself, or wit-ensuring friend—*

He very ingeniously ridicules the vanity of authors who prefix commendatory verses to their works.

655.—*The itch of picture in the front—*

Milton, who had an high opinion of his own person, is said to have been angry with the painter or engraver for want of likeness, or perhaps for want of grace, in a print of himself prefixed to his juvenile poems. He expressed his displeasure in four iambics, which have, indeed, no great merit, and lie open to severe criticism, particularly on the word δυσμιμημα.

Αμαθει γεγραμθσι χειρι τηνδε μεν εικονα
Φαιης ταχ αν προς ειδος αυτοφους ελεπων
Τον δεκτυπωτον εν επιγνοντες, Φιλοι,
Γελατε Φαυλα δυσμιμημα ζωγραφω

657.—*All that is left o' th' forked hill—*

That is, Parnassus.

Nec fonte labia prolui caballino :
Nec in bicipiti somniaffe Parnasso
Memini, ut repente sic poeta prodirem.

Persii Sat. Prol.

665.—*In western clime there is a town—*

He probably means Brentford, about eight miles west of London. See Part ii. Cant. iii. v. 995.

669.—*For brevity is very good,
When w' are, or are not understood.*

If we are understood, more words are unnecessary ; if we are not likely to be understood, they are useless. Charles II. answered the Earl of Manchester with these lines, only changing very for ever, when he was making a long speech in favour of the dissenters.

689.—*For after solemn proclamation—*

The proclamation here mentioned, was usually made at bear or bull-baiting. See Plot's Staffordshire, 439. Solemn proclamation made by the steward, that all manner of persons give way to the bull, or bear, none being to come near him by 40 feet.

711.—*As he believ'd he was bound to do
In conscience, and commission too—*

The Presbyterians and Independents were great enemies to those sports with which the country people amused themselves. Mr. Hume, in the last Volume of his History of England (Manners of the Commonwealth, Chap. iii. Anno 1660. page 119.) says “ All recreations were in a manner
“ suspended, by the rigid severity of the Presbyterians and Independents :
“ even bear-baiting was esteemed heathenish and unchristian : the sport
“ of it, not the inhumanity, gave offence. Colonel Hewson, from his
“ pious zeal, marched with his regiment into London, and destroyed
“ all the bears which were there kept for the diversion of the citizens.
“ This adventure seems to have given birth to the fiction of Hudibras.”

714.—*We that are wisely mounted higher
Than constables, in curule wit,
When on tribunal bench we sit—*

We that are in high office, and sit on the bench by commission as

justices of the peace—Some of the chief magistrates in Rome, as ædile, censor, prætor, and consul, were said to hold curule offices, from the chair of state or chariot they rode in, called fella curulis.

720.—*Low proletarian tithing-men—*

Proletarii were the lowest class of people among the Romans, who had no property, so called a munere officioque prolis edendæ, as if the only good they did to the state were in begetting children. Tithing-man, that is, a kind of inferior or deputy constable.

736.—*For covenant and the cause's sake—*

Covenant means the solemn league and covenant drawn up by the Scotch, and subscribed by many of the sectaries in England, who were fond of calling their party The Cause, or the greatest cause in the world. They professed they would not forsake it for all the parliaments upon earth. One of their writers says, “Will not the abjurers of the covenant, of all others, be the chief of sinners, whilst they become guilty of no less sin, than the very sin against the Holy Ghost?”

739.—*This feud, by Jesuits invented—*

As Don Quixote was always dreaming of chivalry and romances, so it was the great object of our knight to extirpate popery and independency in religion, and to reform and settle the state.

742.—*Though every nare olfact it not—*

The knight, in this speech, employs more Latin, and more uncouth phrases, than he usually does. In this line he means—though

every nose do not smell it. The character of his language was given before in the ninety-first, and some following lines.

748.—*That cane et angue pejus hate us—*

A proverbial saying, used by Horace, expressive of a bitter aversion. The punishment for parricide among the Romans was, to be put into a sack with a snake, a dog, and an ape, and thrown into the river.

752.—*In bloody cynarctomachy—*

Cynarctomachy is compounded of three Greek words, signifying a fight between dogs and bears. See a curious note in Grey's *Hudibras*—giving an account how the Queen brought from Holland a quantity of bears; but Colonel Cromwell finding the people of Uppingham, in Rutlandshire, baiting them on the Lord's day, and in the height of their sport, caused the bears to be seized, tied to a tree, and shot.

We tax'd you round—sixpence the pound
And massacred your bears——

Loyal Songs.

755.—*I wish myself a pseudo-prophet,—*

That is, a false prophet.

758.—*Averruncate——*

Means no more than eradicate, or pluck up.

762.—*Frail privilege, fundamental laws—*

The following lines recite the grounds on which the parliament began the war against the king, and justified their proceedings afterwards. He calls the privileges of parliament frail, because they were

so very apt to complain of their being broken. Whatever the king did, or refused to do, contrary to the sentiments, and unsuitable to the designs of parliament, they voted presently a breach of their privilege: his dissenting to any of the bills they offered him was a breach of privilege: his proclaiming them traitors, who were in arms against him, was an high breach of their privilege: and the commons at last voted it a breach of privilege for the house of lords to refuse assent to any thing that came from the lower house.

Both the English and the Scotch, from the beginning of the war, avouched that their whole proceedings were according to the fundamental laws: by which they meant not any statutes or laws in being, but their own sense of the constitution. Thus, after the king's death, the Dutch ambassadors were told, that what the parliament had done against the king was according to the fundamental laws of this nation, which were best known to themselves.

764.—*Nor protestation—*

The protestation was a solemn vow or resolution entered into, and subscribed, the first year of the long parliament.

765.—*Nor liberty of consciences—*

The early editions have it free liberty of consciences: and this reading Bishop Warburton approves; "free liberty" being, as he thinks, a satirical periphrasis for licentiousness, which is what the author here hints at.

766.—*Nor lord's and common's ordinances—*

An ordinance (says Cliveled, p. 109.) is a law still-born, dropt before quickened by the royal assent. 'Tis one of the parliament's

by-blows, acts only being legitimate, and hath no more fire than a Spanish gennet, that is begotten by the wind.

768.—*To get them in their own no hands—*

Suppose we read, to get them into their own hands.

773.—*Tb' Egyptians worship'd dogs, and for
Their faith made fierce and zealous war—*

See the beginning of the fifteenth satire of Juvenal.

777.—*The Indians fought for the truth
Of tb' elephant and monkey's tooth—*

The inhabitants of Ceylon and Siam are said to have had in their temples, as objects of worship, the teeth of monkeys and of elephants. The Portuguese, out of zeal for the Christian religion, destroyed these idols; and the Siamese are said to have offered 700,000 ducats to redeem a monkey's tooth which they had long worshipped. Le Blanc's Travels, and Herbert's Travels. Martinus Scriblerus, of the Origin of Sciences, Swift's Works.

780.—*Fought it out mordicus to death—*

Mordicus, valiantly, tooth and nail.

781.—*But no beast ever was so slight—*

That is, so weak, so filly.

786.—*Boute-feus—*

Makers of mischief, excitors of sedition.

790.————— *beasts that converse*
With man take after him, as bogs
Get pigs all the year, and bitches dogs—

This faculty is not unfrequently instanced by the ancients, to shew the superior excellence of mankind. Xenophon. Mem. i. 4, 12. A Roman lady seems to have been of the same opinion. “Populia, “Marci filia, miranti cuidam quid esset quapropter aliæ bestiae nunquam marem desiderarent nisi cum prægnantes vellent fieri, respondit, “bestiæ enim sunt.” Macrob. Saturn. lib. ii. cap. 5. Vide etiam Just. Lipsii. Epist. Quæst. lib. v. epist. 3. et Andreæ Laurent. lib. viii. Hist. Anatom. quæst. 22. ubi causas adducit cur brutæ gravidæ marem non admittunt, ut inter homines mulier.

807.—*For certainly there's no such word*
In all the Scripture on record;
Therefore unlawful, and a sin—

Some of the disciplinarians held, that the Scriptures were full and express on every subject, and that every thing was sinful which was not there ordered to be done. Some of the Huguenots refused to pay rent to their landlords, unless they would produce a text of Scripture directing them to do so.

At a meeting of Cartwright, Travers, and other dissenting ministers in London, it was resolved, that such names as did favour either of Paganism or Popery should not be used, but only Scripture names: accordingly Snape refused to baptise a child by the name of Richard.

They formed popular arguments for deposing and murdering kings, from the examples of Saul, Agag, Jeroboam, Jehoran, and the like.

This reminds me of a story I have heard, and which, perhaps, is recorded among Joe Millar's Jests, of a countryman going along the street, in the time of Cromwell, and enquiring the way to St. Anne's church—the person enquired of, happening to be a presbyterian, said, he knew no such person as *Saint Anne*; going a little farther, he asked another man which was the way to Anne's church? he being a cavalier, said, Anne was a Saint before he was born, and would be after he was hanged, and gave him no information.

811.—*A vile assembly 'tis that can
No more be prov'd by Scripture, than
provincial, classic, national—*

Ralpho here shews his independent principles, and his aversion to the presbyterian forms of church government. If the squire had adopted the knight's sentiments, this curious dispute could not have been introduced; the vile assembly here means the bear-beating, but alludes typically to the assembly of divines.

816.—*For when men run a-whoring thus
With their inventions—*

A scripture phrase used. Psalm cvi. ver. 38.

824.—*Be true, ad amussim—*
i. e. exactly true, and according to rule.

830.————— *homœofis—*

That is, an explanation of a thing by something resembling it.

At this place two lines are omitted in several editions, particularly in those corrected by the author. They run thus,

Tuffis pro crepitu, an art
Under a cough to slur a f—rt.

The edition of 1704 has replaced them; they were omitted in the poet's corrected copy, probably he thought them indelicate: the phrase is translated from the Greek. Βῆξ ἀνὶ πορδῆς. ἐπὶ τῶν ἐν ἀπορίᾳ προσποισμένων ἑτερον τι πρᾶτλειν. παρ ὅσον οἱ περδόντες λαμβάνειν πειρωμένοι, προσποιοῦνται βῆτλειν.

Suidas in Voc.

847.—*Mira de lente*—

Δεῖνα περὶ Φακῆς: A great stir about nothing.

Great cry and little wool, as they say when any one talks much, and proves nothing. The following lines stand thus, in some editions, viz.

Thou wilt at best but suck a bull,
Or sheer swine, all cry, and no wool—

862.—*Altho' of diff'rent species*—

Why should we not read, although of different species? So also in Part ii. Canto iii. v. 317.

880.—*W' are steer'd by fate*—

The Presbyterians were strong fatalists, and great advocates for predestination. Virgil says, *Æn.* ix. l. 95.

O gentrix! quo fata vocas? aut quid petit istis?
Mortaline manu factæ immortale carinæ
Fas habeant?

895.—*In northern clime a valorous knight—*

Hudibras encourages himself by two precedents ; first, that of a gentleman who killed a bear and wounded a fiddler ; and secondly, that of Sir Samuel Luke, who had often, as a magistrate, been engaged in similar adventures. He was proud to resemble the one in this particular exploit, and the other in his general character.

There were several, in those days, who, like Sir Hudibras, set themselves violently to oppose bear-baiting. Oliver Cromwell is said to have shot several bears ; and the same is said of Colonel Pride. See the note in Grey's Hudibras. Part i. c. i. v. 752. and Harleian Miscellany, vol. iii. p. 132.

901.—*'Tis sung, there is a valiant Mamaluke,
In foreign land, yclep'd—*

The break in the second line is commonly filled up with the name of Sir Samuel Luke. See the note at line 14. The word Mamluck signifies acquired, possessed : and the Mamlukes or Mamalukes were persons carried off, in their childhood, by merchants or banditti, from Georgia, Circassia, Natolia, and the various provinces of the Ottoman empire, and afterwards sold in Constantinople and Grand Cairo. The grandees of Egypt, who had a similar origin, bring them up in their houses. They often rise first to be caches or lieutenants, and then to be beys or petty tyrants. Volney's Travels. Thus, in the English civil wars, many rose from the lowest rank in life to considerable power.

915.—*This said, as once the Phrygian knight—*

Laocoon ; who, at the siege of Troy, struck the wooden horse with his spear—

Sic fatus, validis ingentem viribus hastam
 In latus, inque feri curvam compagibus alvum
 Contorfit, stetit illa tremens; uteroque recusso,
 Insonuere cavæ, gemitumque dedere, cavernæ.—*Virg. Æneid. ii. 50.*

923.—*So have I seen, with armed beel,
 A wight bestride a common-weal—*

Our poet might possibly have in mind a print engraven in Holland. It represented a cow, the emblem of the common-wealth, with the king of Spain on her back kicking and spurring her; the queen of England before, stopping and feeding her; the prince of Orange milking her; and the duke of Anjou behind, pulling her back by the tail. Heylin's *Cosmog.* After the Spaniards, in a war of forty years, had spent an hundred millions of crowns, and lost four hundred thousand men, they were forced to acknowledge the independence of the Dutch provinces, and conclude a peace with them: yet, strange to tell, another nation did not grow wise by this example.

925.—*While still the more he kick'd and spurr'd,
 The less the sullen jade has stirr'd—*

Mr. Butler had been witness to the refractory humour of the nation, not only under the weak government of R. Cromwell, but in many instances under the more adroit and resolute management of Oliver. Both father and son have been compared to the riders of a restive horse by some loyal songsters: the following lines probably allude to Oliver.

Nol, a rank rider, got fast in the saddle,
And made her shew tricks, and curvet and rebound:
She quickly perceived he rode widdle waddle,
And like * his coach-horse threw his highness to ground.
Then Dick, being lame, rode holding the pummel,
Not having the wit to get hold of the rein:
But the jade did so snort at the sight of a Cromwell,
That poor Dick and his kindred turn'd footmen again.

See the collection of loyal songs, reprinted 1731, vol. ii. p. 281.

* This alludes to an accident that befel the Protector, Sept. 29, who must needs drive his coach himself: the horses ran away, and threw him amongst them, whereby he was in great danger.

N O T E S.

PART I. CANTO II.

Argument. L. 1.—*The catalogue and character
Of th' enemies best man of war—*

BUTLER's description of the combatants resembles the list of warriors in the Iliad and Æneid, and especially the laboured characters in the Theban war, both in Æschylus and Euripides. *Sep-tem ad Thebas*, v. 383. *Ictid.* v. 362. *Phœnif.* v. 1139.

L. 1.—*There was an ancient sage philosopher,
That had read Alexander Rofs over—*

Empedocles, a Pythagorean philosopher and poet, held, that friendship and discord were principles which regulated the four elements that compose the universe. The first occasioned their coalition, the second their separation, or, in the poet's own words, preserved in Diogen. Laert. Edit. Meibom. vol. i. p. 538.

ΑΛΛΟΤΕ ΜΕΝ ΦΙΛΟΤΗΤΙ ΣΥΝΕΡΧΟΜΕΝ' ΕΙΣ ΕΝ ΑΠΑΝΤΑΣ
ΑΛΛΟΤΕ Δ' ΑΥ ΔΙΧ' ΕΚΑΣΤΑ ΦΟΡΕΥΜΕΝΑ ΝΕΙΚΕΟΣ ΕΧΘΕΙ—

See more in Mer. Caufabon's note on the passage.

The great Anachronism increases the humour. Empedocles, the philosopher here alluded to, lived about 2100 years before Alexander Rofs.

“Agrigentinum quidem doctum quendam virum carminibus græcis
“vaticinatum ferunt: quæ in rerum natura, totoque mundo constarent,
“quæque moverentur, ea contrahere amicitiam, dissipare discordiam.”
Cicero de Amicitia.

The Spectator, No. 60, says, he has heard these lines of Hudibras more frequently quoted than the finest pieces of wit in the whole poem:—the gingle of the double rhyme has something in it that tickles the ear—Alexander Ross was a very voluminous writer, and chaplain to Charles the First; but most of his books were written in the reign of James the First. He answered Sir Thomas Brown's Pseudodoxia and Religio Medici, under the title of Medicus Medicatus.

5.—*Just so romances are, for what else
Is in them all but love and battles?—*

Mr. Butler, in his MS. Common Place-book, says,

Love and fighting is the sum
Of all romances, from Tom Thumb
To Arthur, Gondibert, and Hudibras.

Of Lovers, the poet in his MS. says,

Lovers, like wrestlers, when they do not lay
their hold below the girdle, use fair play.

He adds in prose—Altho' Love is said to overcome all things, yet at long-run, there is nothing almost that doth not overcome Love; whereby it seems, Love does not know how to use its victory.

12.—*For to make some well-sounding name*——

Γλαυκον τε Μεδοντα τε Θερσιλοχον τε.—Homer. 17. 216.

Copied exactly by Virgil. *Æn.* vi. 483.

Glaucumque, Medontaque, Therfilochumque.

This is imitated in all the romances of our author's time.—

15.—*Like those that do a whole street raze*——

Alluding to the Protector Somerset, who, in the reign of Edward VI. pulled down two churches, part of St. Paul's, and three bishops' houses, to build Somerset House in the Strand.

18.—*They kill, without regard of mothers*——

——— *bellaque matribus*

Detestata———

Horace, b. i. od. 1.

20.—*Make up some fierce, dead-doing man*——

Thus Beaumont and Fletcher;—stay thy dead-doing hand.

23.—*So wild a Tartar*———

In Carazan, a province to the North East of Tartary, Dr. Heylin says,
 “ they have an use, when any stranger comes into their houses of an
 “ handsome shape, to kill him in the night; not out of desire of spoil,
 “ or to eat his body; but that the soul of such a comely person might
 “ remain among them.”

34.—*As men kill beavers for their stones—*

That beavers bite off their testicles is a vulgar error ; but what is here implied is true enough, namely, that the testes, or their capsulæ, furnish a medicinal drug of value.

——— imitatus castora qui se
cunuchum ipse fecit, cupiens evadere damno
testiculorum ; adeo medicatum intelligit inguen.

Juvenal. Sat. xii. l. 34.

37.—*And as an equal friend to both*

The knight and bear, but more to troth—

Amicus Socrates, amicus Plato, sed magis amica veritas.

47.—*That is to say, whether tollutation,*

As they do term't, or succussion—

Tollutation is pacing, or ambling, moving per latera, as Sir Thomas Brown says, that is lifting both legs of one side together—Succussion, or trotting, that is, lifting one foot before, and the cross foot behind.

55.—*For as whipp'd tops and bandy'd balls,*

The learned hold, are animals—

The atomic philosophers Democritus, Epicurus, &c. and some of the moderns likewise, as Des Cartes, Hobbs, and others, will not allow animals to have a spontaneous and living principle in them, but maintain that life and sensation are generated out of matter, from the contexture of atoms, or some peculiar composition of magnitudes, figures, sities, and motions, and consequently that they are nothing but local

motion and mechanifm. By which argument tops and balls, whilst they are in motion, feem to be as much animated as dogs and horfes. Mr. Boyle, in his experiments, printed in 1659, obferves how like animals (men excepted) are to mechanical instruments.

60.—*As Indian Britains were from penguins—*

This is meant to burlefque the idea of Mr. Selden, and others, that America had formerly been difcovered by the Britons or Welch; which they inferred from the fimilarity of fome words in the two languages; Penguin, the name of a bird, with a white head in America, in Britifh fignifies a white rock. Mr. Selden, in his note on Drayton's Polyolbion, fays, that Madoc, brother to David ap Owen, prince of Wales, made a fea voyage to Florida, about the year 1170.

David Powell, in his History of Wales, reporteth, that one Madoc, fon of Owen Gwinedfh, Prince of Wales, fome hundred years before Columbus difcovered the Weft-Indies, failed into thofe parts, and planted a colony. The fimile runs thus; horfes are faid to be invented from engines, and things without fenfe and reafon, as Welchmen are faid to have failed to the Indies; both upon the like grounds, and with as much probability.

My worthy and ingenious friend Mr. Pennant, though zealous for the honour of his native country, yet cannot allow his countrymen the merit of having failed to America before the time of Columbus: the proper name of thefe birds, faith he, (Philofoph. Tranfactions, vol. lviii. p. 96.) is Pinguin, propter pinguedinem, on account of their fatnefs: it has been corrupted to Penguen, fo that fome have imagined it a Welch word, fignifying a white head: befides, the two fpecies of birds

that frequent America under that name, have *black* heads, not white ones.

Our poet rejoices in an opportunity of laughing at his old friend Selden, and ridiculing some of his eccentric notions.

62.—*They their live engines ply'd—*

That is, Hudibras and his squire spurred their horses.

65.—*The dire Pharfalian plain—*

Alluding to Pharfalia, where Julius Cæsar gained his signal victory.

68.—*That came to aid their brethren—*

The last word is lengthened into bretheren, for metre sake.

71.—*For, as our modern wits behold,
Mounted a pick-back on the old—*

Ridiculing the disputes formerly subsisting between the advocates for ancient and modern learning. Sir William Temple observes : that as to knowledge, the moderns must have more than the ancients, because they have the advantage both of theirs and their own : which is commonly illustrated by a dwarf standing upon a giant's shoulders, and therefore seeing more and further than the giant.

87.—*His death-charg'd pistols he did fit well,
Drawn out from life-preserving vittell—*

The reader will remember how the holsters were furnished.

The antithesis between *death-charged* pistols, and *life-preserving* vittell, is a kind of figure much used by Shakespear, and the poets before Mr. Butler's time ; very frequently by Butler himself.

96.—*On stirrup-side he gaz'd about—*

For it appears from c. i. v. 407, that he had but one stirrup.

97.—*Portending blood, like blazing star,
The beacon of approaching war—*

Diri cometæ quidni? quia crudelia, atque immania famem, bella, clades, cædes, morbos, everfiones urbium, regionum vastitates, hominum interitus portendere creduntur.

99.—*The Squire advanc'd with greater speed
Than could b' expected from his steed—*

In some editions we read,

*Ralphe rode on with no less speed
Than Hugo in the forest did.*

Hugo was aid-de-camp to Gondibert. B. I. c. ii. St. 66.

106.—*Crowdero march'd expert and able—*

This is said, by Sir Roger L'Estrange, to be designed for one Jackson, a milliner, who liv'd in the New Exchange in the Strand. He had lost a leg in the Parliament's service, and went about fiddling from one ale-house to another: but Butler does not point his satire at such low game. His nick-name is taken from the instrument he used: Crowde, fiddle, crwth, fidicula in the British language.

114.—*On north-east side—*

It is difficult to say, why Butler calls the left the north-east side. A friend of Dr. Grey's supposes it to allude to the manner of burying; the feet being put to the east, the left side would be to the north, or north-east. Some authors have asserted, and Euseb. Nurem-

berg, a learned Jesuit, in particular, that the body of man is magnetical; and being placed in a boat, a very small one we must suppose, of cork or leather, will never rest till the head respecteth the north. Paracelsus had also a microcosmical conceit about the body of a man, dividing and differencing it according to the cardinal points; making the face the east, the back the west, &c. of this microcosm: and therefore, working upon human ordure, and by long preparation rendering it odoriferous, he terms it *Zibetta occidentalis*. Now in either of these positions, the body lying along on its back with its head towards the north, or standing upright with the face towards the east, the reader will find the place of the fiddle on the left breast to be due north east. One, or both of these conceits, it is probable, our poet had in view; and very likely met with them, as I have done, in a book entitled *Brown's Vulgar Errors*, b. ii. ch. 3.

Ovid, dividing the world into two hemispheres, calls one the right hand, and the other the left. The augurs of old, in their divinations, and priests in their sacrifices, turned their faces towards the east; in which posture the north, being the left hand, agrees exactly with the position in which Crowdero would hold his fiddle.

120.—*Which was but soufe to chitterlings—*

Soufe is the pig's ear, and chitterlings are the pig's guts; the former alludes to Crowdero's ear which lay upon the fiddle, the latter to the strings of the fiddle which are made of catgut.

133.—*In Staffordshire, where virtuous worth—*

This alludes to the custom of bull-running in the manor of Tudbury in Staffordshire, where a charter is granted by John of Gaunt, king of

Castile and Leon, and duke of Lancaster (and confirmed by inspeximus and grant of Henry VI.) dated 22d of August, in the fourth year of the reign of our most gracious (most sweet, tres dulce) king Richard II. (A. D. 1380) appointing a king of the minstrels or musicians (five histriones) who is to have a bull for his property, which shall be turned out by the prior of Tudbury, if his minstrels, or any one of them, could cut off a piece of his skin before he runs into Derbyshire; but if the bull gets into that county sound and unhurt, the prior may have his bull again. Exemplification of Henry VI. is dated 1442.

This custom being productive of much mischief, was, at the request of the inhabitants, and by order of the Duke of Devonshire, lord of the manor, discontinued about the year 1788. See Blount's *Ancient Tenures*, and *Jocular Customs*.

137.—*As once in Persia—*

This relates to a story told by Herodotus, lib. iii. of the seven princes, who, having destroyed the usurper of the crown of Persia, were all of them in competition for it: at last they agreed to meet on horseback at an appointed place, and that he should be acknowledged sovereign whose horse first neighed: Darius's Groom, by a subtle trick, contrived that his master should succeed.

146.—*And takes place, tho' the younger brother—*

A person with a wooden leg generally puts that leg first in walking.

147.—*Next march'd brave Orsin—*

This character was designed for Joshua Goslin, who kept bears at Paris Garden, Southwark, as says Sir Roger L'Estrange in his key to *Hudibras*.

155.—*Grave as the emperor of Pegu,
Or Spanish potentate, Don Diego—*

See Purchas's Pilgrim's and Lady's Travels into Spain.

161.—*So lawyers, lest the bear defendant,
And plaintiff dog, shou'd make an end on't—*

Mr. Butler probably took this idea from a book entitled the princely Pleasure of Kenilworth in Warwickshire, in 1575.

“ The beares wear brought foorth intoo coourt, the dogs fet too them,
“ to argu the points, eeven face to face ; they had learned coounsell also
“ a both parts ;—If the dog in pleadyng would pluck the beare by the
“ throte, the beare with travers would claw him again by the skaip,
“ &c.”

163.—*Do slave and tail with writs of error—*

The comparifon of a lawyer with a bearward is here kept up ; the one parts his clients, and keeps them at bay by writ of error and demurrer, as the latter does the dogs and the bear, by interposing his staff, (hence slave) and holding the dogs by the tails. See the character of a lawyer in Butler's Genuine Remains, Vol. ii. p. 164. where the severity and bitterness of the satire, and the verses which follow, may be accounted for by the poet's having married a widow, whom he thought a great fortune, but perhaps, through the unskilfulness or roguery of the lawyer, it being placed on bad security, was lost. This he frequently alludes to in his MS. common-place book : he says the lawyer never ends a suit, but prunes it, that it may grow the faster, and yield a greater increase of strife.

The conquering foe they soon assailed,
First Trulla stav'd, and Cerdon tailed.

The improvements in modern practice, and the acuteness of Butler's observation, have been able to add little to the picture left us by Ammianus Marcellinus of the lawyers of ancient Rome. See Lib. xxx. cap. iv. Butler's simile has been thus translated into Latin :

Sic legum mystæ, ne forsan pax foret, Urfam
Inter tutantem sese, actoremque molossum
Faucibus injiciunt clavos, dentesque refigunt,
Luctantesque canes coxis, remorisque revellunt :
Errores jurisque moras obtendere certi,
Judiciumque prius revocare ut prorsus iniquum.
Tandem post aliquod breve respiramen utrinque,
Ut pugnæ iterent, crebris hortatibus urgent.
Eja ! agite o cives, iterumque in prælia trudunt.

168.—*So he was dry-nurs'd by a bear—*

That is, maintained by the diversion which his bear afforded the rabble. It may allude likewise, as Dr. Grey observes, to the story of Valentine and Orsin, ch. iv. where Orsin is suckled by a bear, as Romulus was by a wolf.

171.—*Bred up, where discipline most rare is,
In military garden Paris—*

At Paris-Garden, in Southwark, near the river side, there was a play-house, at which Ben Jonson is said to have acted the part of Zuliman : the place was long noted for the entertainment of bear-baiting. The custom of resorting thither was censured by one Crowley, who wrote in the latter time of Henry VIII.—Robert Crowley, I believe, was a

Northamptonshire man, of Magdalane College, Oxford, about the year 1534, and 1542. In Bod. Lib. See his 31 epigrams.

At Paris Garden, each Sunday, a man shall not fail
To find two or three hundred for the bearward vale,
One halfpenny a piece they use for to give;
When some have not more in their purses, I believe.
Well, at the last day their conscience will declare,
That the poor ought to have all that they may spare.
If you therefore give to see a bear fight,
Be sure God his curse upon you will light.

These barbarous diversions continued in fashion till they were suppressed by the fanatics in the civil wars. Bear-baiting was forbid by an act of Parliament 1 Ch. I. which act was continued and enforced by several subsequent acts. James the first instituted a society, which he called of the military garden, for the training of soldiers and practising feats of arms, and as Paris was then the chief place for polite education, some have imagined this place was from thence called the military garden Paris: others suppose it to be called garden Paris from the name of the owner.

176.—*T' Apollo offer'd up petitions—*

The whole passage, here a little inverted, is certainly taken from Boccacini's Advertisement from Parnassus, cent. i. advert. 16. p. 27. ed. 1656, where the gardeners address Apollo, beseeching him, that, as he had invented drums and trumpets, by means of which princes could enlist and destroy their idle and dissolute subjects; so he would teach them some more easy and expeditious method of destroying weeds and noxious plants, than that of removing them with rakes and spades.

181.—————*Quoth Sir Sun—*

“Sir Sun,” is an expression used by Sir Philip Sydney in *Pembroke’s Arcadia*, book i. p. 70. See likewise *Butler’s Remains*, Vol. ii. p. 248.

194.—*He’ll sign it with cler. parl. dom. com.*

During the civil wars, the parliament granted patents for new inventions: these, and all other orders and ordinances, were signed by their clerk, with this addition to his name—clerk of the parliament house of commons. The devil is here represented as directing and governing the parliament. Monopolies and granting of patents, had occasioned great uneasiness in the reign of James I. when an act passed, that all patents should regularly pass before the king and council, upon the report of the attorney general.

197.—*They did so, but it prov’d so ill,
Th’ had better let them grow there still—*

The expedient of arming the discontented and unprincipled multitude, is adventurous, and often proves fatal to the state.

205.—*None ever acted both parts bolder,
Both of a chieftain and a soldier—*

A satire on common characters given by historians.

211.—*Not as the ancient heroes did
Who, that their base births might be hid—*

Ion thus addressed his mother Creusa, when she had told him that he was son of Apollo—

Δευρ' ελθ' ες ους γαρ τους λογους ειπειν θελω,
 Και περικαλυψαι τοισι σπραγμασι σκοτον.
 Ορα συ, μητερ, μη σφαλεια παρθενος,
 Εγγινεται νοσηματ' εις κρυπτους γαμους.
 Επειτα τω θεω προστιθης την ατιαν.
 Και τουμον αισχρον αποφυγειν πειρωμενη
 Φοιβω τεκειν με Φης, τεκους' ουκ εκ θεου.

Euripides, Ion, 1521.

225.—*Replete with strange hermetic powder—*

Hermetic, *i. e.* chymical, from Hermes, Mercury; or perhaps so called from Hermes Trismegistus, a famous Egyptian philosopher.

226.—*That wounds nine miles point-blank would solder—*

Meaning to banter the sympathy powder, which was to effect the cure of wounds at a distance. It was much in fashion in the reign of James the First. See Sir Kenelm Digby's discourse touching the cure of wounds by the powder of sympathy, translated from the French by R. White, gent. and printed 1658—Point-blank is a term in gunnery, signifying an horizontal level.

228.—*Extracted from a rotten post—*

Useless powders in medicine, are called powders of post.

231.—*Tho' by Promethean fire made—*

That is, heat of the sun: So in Canto iii. v. 628. Promethean powder, that is, powder calcined by the sun, for the chief ingredient in sympathy powder was calcined by the sun.

237.—*Will convey mischief from the dung—*

Still ridiculing the sympathy powder. See the treatise above-mentioned, where the poet's story of the spit is seriously told—

243.——————*And as the prince*

*Of poets, Homer, sung long since,
A skilful leech is better far,
Than half a hundred men of war—*

Ἰητρος γὰρ ἀνὴρ πολλῶν ἀνταξίος ἄλλων

Ἰς τ' ἐκταμνεῖν, ἐπὶ τ' ἡπία φάρμακα πασσεῖν.

Homer. Iliad. b. xi. l. 514.

Leech is the old Saxon term for physician, derived from laec, lac, munus, reward; Chaucer uses the word leechcraft, to express the skill of a physician, and at this day we are accustomed to hear of beast leech, cow leech, &c. The glossary annexed to Gawen Douglass's Virgil says, Leiche, a physician or surgeon, Scot. Leech from the A. S. laec, lyce, laek Isl. laeknare Goth. leik medicus, A. S. laenian, laecinian fanare, curare: laikinon Belg.

251.—*And rugged as a Saracen,*

Or Turk of Mahomet's own kin—

Mr. George Sandys, in his book of travels, observes, that the Turks are generally well complexioned, of good stature, and the women of elegant beauty, except Mahomet's kindred, who are the most ill-favoured people upon earth, branded, perhaps, by God (says he) for the sin of their seducing ancestor—

259.—*Armed, as heralds cant and langued,
Or, as the vulgar say, sharp-fanged—*

Our author here banters the heralds, as he had before rallied the lawyers and physicians.

271.—*Scrimansky was his cousin-german—*

Some favourite bear perhaps.

274.—*And quarter himself upon his paws—*

A word ending in *er* before another beginning with a vowel, is often considered as ending in *re*, and cut off accordingly. See P. ii. c. ii. v. 367. and c. iii. v. 192. P. iii. c. i. v. 521. P. ii. c. i. v. 752. P. iii. c. i. v. 583. 622. 680. c. ii. v. 108. 468. c. iii. v. 684. Heroical Epistle, v. 284. Lady's Answer, v. 130. So in P. i. c. iii. v. 1286. *Whats'ever assembly's*. Thus bowre for bower, that is a chamber. See Percy's reliques of ancient poetry, vol. i. p. 52. The old poets took great liberties in varying the accents and terminations of many words: thus, countriè, ladiè, harpèr, fingèr, battèl, damsèl, &c. Ibid. p. 37. Two of the Roman emperors, Maximian and Valentinian, gave names to bears, which they kept for the daily pleasure of seeing them devour their subjects. The names of the executioners to Valentinian were Mica Aurea, and Innocentia. Amm. Marcellin. xxix. 3. et Lactant. de mort. persecutorum, cap. 21. The word scrimaher is interpreted rugit, aut buccinat. Du Cange from Papias. Ab iis diebus resident ac priorum pedum fuctu vivunt. Plin. Nat. Hist. lib. iii. cap. 36.

275.—*And though his countrymen, the Huns,
Did stew their meat between their bums
And th' horses' backs o'er which they straddle—*

This fact is related by Ammianus Marcellinus xxxi. cap. ii. 615. Ed. Paris. 1681. With such fare did Azim Can entertain Jenkinson, and other Englishmen, in their travels to the Caspian sea from the river Volga. “Tartaros esse perquam immundis moribus: si jurulentum aliquid apponatur in mensam, nulla requirere cochlearia, se juscule manibus haurire; erectorum equorum carnem devorare nullo foco admotam; offas tantum sub equestri fella applicare, quibus equino calore tepefactis, tanquam opipare conditis, vesci.” Busbequii, Ep. iv.

283.—*Who writes, he spoused in India—*

Le Blanc tells this story of Aganda the daughter of Ismation.

287.—*Full many a fight for him between—*

That is, on his account.

289.—*Each striving to deserve the crown
Of a sav'd citizen—*

He, who saved the life of a Roman citizen, was entitled to a civic crown; so, in banter, says our author, were Talgol and Orfin, who fought hard to save the lives of the dogs and bears.

294.—*Church-fellow-membership, and blood—*

Both were of the same fanatic sect, and inured to scenes of cruelty from their employments.

302.—*And, like a champion, shone with oil—*

He was a butcher; and as greasy as the Greek and Roman wrestlers, who anointed themselves with oil to make their joints more supple, and prevent strains.

305.—*He many a boar, and huge dun-cow
Did, like another Guy, o'erthrow—*

The story of Guy, earl of Warwick, and the dun-cow killed by him at Dunsmore-heath, in Warwickshire, is well known in romance. He lived about the tenth century. A rib of this cow is now shewn in Warwick castle: but more probably it is some bone of a whale.

309.—*With greater troops of sheep he had fought
Than Ajax, or bold Don Quixote—*

Ajax, when mad with rage for having lost the armour of Achilles, attacked and slew a flock of sheep, mistaking them for the Grecian princes. See Sophocles, Ajax. l. 29. Horace, Satire iii. book ii. l. 197. Don Quixote encountered a flock of sheep, and imagined they were the giant Alipharnon of Tapobrana.

311.—*And many a serpent of fell kind,
With wings before and stings behind,
Subdued—*

Meaning the flies, wasps, and hornets, which prey upon the butchers' meat, and were killed by the valiant Talgol. Fell is a Saxon word and signifies cruel, deadly: hence the term fellow is used to denote a cruel wicked man: perhaps fellow, in a better sense, may signify companion, from feel, fellow-feeling.

313.————— *As poets say, long ago,
Bold Sir George Saint George did the dragon—*

Sir George, because tradition makes him a soldier as well as a faint : or an hero (eques) as well as a martyr. But all heroes in romance have the appellation of Sir, as Sir Belianis of Greece, Sir Palmerin, &c. As to the patron faint of England, the legendary accounts assign the exploits and sufferings of George the Martyr to the times of Diocletian, or even to an æra still earlier, before George, the Arian bishop of Alexandria, was born ; and the character given to that profligate prelate, by his contemporaries Amm. Marcellinus, and St. Epiphanius, is in direct variance with the high panegyric of the pious martyr, by Venantius Fortunatus in Justinian's time. Nor are the narratives of their deaths less inconsistent. All which considerations sufficiently invalidate the unsupported conjecture so invidiously adopted by some, that our guardian faint, instead of a christian hero, was in reality an avaricious and oppressive heretical usurper of Athanasius's see. But to return,

There was a real Sir George St. George, who, with Sir Robert Newcomen, and Major Ormsby, was, in February 1643 (about our poet's time) made commissioner for the government of Connaught ; and it is not improbable that this coincidence of names might strike forcibly on the playful imagination of Mr. Butler. It is whimsical too, that George Monk, in a collection of loyal songs, is said to have slain a most cruel dragon, meaning the rump parliament ; or, perhaps, the poet might mean to ridicule the presbyterians, who refused even to call the apostles Peter and Paul faints, much more St. George, but in mockery called them Sir Peter, Sir Paul, Sir George.—The sword of St. George is thus ludicrously described.

His sword would serve for battle, or for dinner, if you please,

When it had slain a Cheshire man t'would toast a Cheshire cheese.

C. i. v. 354.

315.—*Nor engine, nor device polemic,
Disease, nor doctor epidemic—*

The plain meaning is—not military engine, nor stratagem, nor disease, nor doctor epidemic, ever destroyed so many. The inquisition, tortures, or persecutions, have nothing to do here. There is humour in joining the epithet epidemic to doctor, as well as to the disease; intimating, perhaps, that no constitution of the air is more dangerous than the approach of an itinerant practitioner of physic,

Πολλὸν ἰατρῶν εἰσοδος μ' ἀπώλεσεν.

Thus Juvenal—

Quot Themison ægros autumnno occiderit uno—

Butler, in his *Genuine Remains*, Vol. ii. p. 304. says, “a mountebank is defined to be an epidemic physician.”

317.—*Though stor'd with deletery med'cines—*

Deleterious, noxious, dangerous, from δηλεω, δηλητηριον.

319.—*E'er sent so vast a colony*

To both the under worlds as he—

Virgil, in his sixth *Æneid*, describes both the Elysian Fields and Tartarus as below, and not far asunder.

321.—*For he was of that noble trade,*

That demi-gods and heroes made—

Very justly satirizing those that pride themselves on their military achievements. The general who massacres thousands, is called great and glorious; the assassin who kills a single man is hanged at Tyburn.

Ille crucem sceleris pretium tulit; hic diadema.

Juvenal. Sat. xiii. 105.

325.—*And is, like others, glorious when
'Tis great and large, but base, if mean—*

Julius Cæsar is said to have fought fifty battles, and to have killed of the Gauls alone, eleven hundred ninety-two thousand men, and as many more in his civil wars. In the inscription which Pompey placed in the temple of Minerva, he professed that he had slain, or vanquished and taken, two millions one hundred and eighty-three thousand men.

330.—*So sacred, with vile bungleing—*

The last word is here lengthened into bungleing, for the sake of the metre.

336.—*Whose spoils upon his back he wore—*

Meaning his budget made of pig's skin.

343.—*In magic he was deeply read,
As he that made the brazen-head—*

The device of the brazen head, which was to speak a prophecy at a certain time, had by some been imputed to Grossa Testa, bishop of Lincoln, as appears from Gower, the old Welsh poet.

For of the great clark Grostest
I red, how redy that he was
Upon clergy an hede of brafs
To make, and force it for to tell
Of such things as befell:
And seven years busyness
He laid; but for the lackness
Of half a minute of an hour,
Fro first that he began labour,
He lost all that he had do—

Others supposed that the design of making the brazen-head originated with Albertus Magnus. But the generality of writers, and our poet among the rest, have ascribed it to Roger Bacon, a cordelier friar, who flourished in the thirteenth century, and is said to have known the use of the telescope. Mr. Beckwith, in his new edition of Blount's *Fragmenta Antiquitatis*, supposes Roger Bacon to have been born near Mekeburgh, now Mexborough, in the county of York, and that his famous brazen head was set up in a field at Rothwell, near Leeds.

His great knowledge caused him to be thought a magician, the superior of his order put him in prison on that account, from whence he was delivered, and died A. D. 1292, aged 78. Some, however, believe the story of the head to have been nothing more than a moral fable.

345.—*Profoundly skill'd in the black art,
As English Merlin, for his heart—*

This alludes to William Lilly the astrologer.—Merlin was a Welsh magician, who lived about the year 500. He was reckoned the prince of enchanters; one that could outdo and undo the enchantments of all others. Spenser, book i. c. vii. 36.

It Merlin was, which whilom did excell
All living wights in might of magick spell.

There was also a Scotch Merlin, a prophet, called Merlinus Caledonius, or Merlin the Wild, who lived at Allelwyd about the year 570. Geoffry of Monmouth hath written the fabulous history of both these persons: of the Briton, in his book *de gestis Britonum*, f. 51. ed. Ascenf. 1508—of the Scot, in a Latin poem preserved in the Cotton Library. See Pinkerton's inquiry into the history of Scotland, vol. ii. p. 275.

347.—*But far more skilful in the spheres,
Than he was at the sieve and shears—*

The literal sense would be, that he was skilful in the heavenly spheres; that is, was a great astrologer: but a sphere is properly any thing round, and the tinker's skill lay in mending pots and kettles which are commonly of that shape. There was a kind of divination practised "im-
"piâ fraude aut anili superstitione"—a sieve was put on the point of a pair of sheers, and expected to turn round when the person or thing inquired after was named. This silly method of applying for information is mentioned by Theocritus, Idyll. 3. It is called Coscinomantia.

353.—*Of warlike engines he was author,
Devis'd for quick dispatch of slaughter—*

This seems to be introduced to keep up the comparison. Roger Bacon is said to have invented gunpowder. It has been observed, that gunpowder was invented by a priest, and printing by a foldier.

359.—*He was the first that e'er did teach
To make, and how to stop, a breach—*

Tinkers are said to mend one hole and make two.

365.—*He Trulla loved—*

Trull is a profligate woman, that follows the camp. Trulla signifies the same in Italian. Casaubon derives it from the Greek *ματρυλλη*.—The character is said to have been intended for the daughter of one James Spencer.

367.—*A bold virago, stout and tall,
As Joan of France, or English Mall—*

Joan d'Arc, commonly called the Maid of Orleans, has been sufficiently celebrated in the English histories of the reign of Henry VI. about the year 1428 and 1429—

English Moll was no less famous about the year 1670. Her real name was Mary Carlton; but she was more commonly distinguished by the title of Kentish Moll, or the German princess.—A renowned cheat and pickpocket, who was transported to Jamaica in 1671; and, being soon after discovered at large, was hanged at Tyburn, January 22, 1672-3. Memoirs of Mary Carlton were published 1673. Granger, in his biographical history, calls her Mary Firth. See vol. ii. p. 408. ed. oct. She was commonly called English Mall; thus Cleveland, p. 97, “certainly it is under the same notion, as one whose pockets are picked
“goes to Mal Cutpurse.”

378.—*Than th' Amazonian dame Penthesile—*

In the first editions it is printed with more humour Pen-the-file. See Virgil, *Æneid*. i. 494.

Ducit Amazonidum lunatis agmina peltis
Penthesilea furens, mediisque in millibus ardet,
Aurea subnectens exsertæ cingula mammæ
Bellatrix, audetque viris concurrere virgo.

385.—*They would not suffer the stout'st dame
To swear by Hercules his name—*

The men and women, among the Romans, did not use the same oath, or swear by the same deity; Aulus Gellius, *Noctes Atticæ*, lib. xi. cap. 6. but commonly the oath of women was Castor; of men Edepol,

or Mehercule. According to Macrobius, the men did not swear by Castor, nor the women by Hercules; but Edepol, or swearing by Pol-lux, was common to both.

387.—*Make feeble ladies, in their works,
To fight like termagants and Turks—*

The word termagant now signifies a noisy and troublesome person, especially of the female sex. How it came by this signification I know not. Some derive it from the Latin *ter magnus, felix ter et amplius*; but Junius thinks it compounded of the Anglo-Saxon *terp* the superlative or third degree of comparison, and *maga potens*: thus the Saxon word *eadez* happy, *terp-eadez* most happy.—In Chaucer's rime of fire thopas, termagant appears to have been the name of a deity. The giant, fire Oliphaunt, swears by Termigaunt, line 13741. Bale, describing the threats used by some papist magistrates to his wife, speaks of them as "grennyng upon her lyke termagaunts in a playe." And Hamlet in Shakespeare (act iii. sc. 3.) "I could have such a fellow whipt for ore-doing Termagant, it out Herod's Herod." The French romances corrupted the word into tervagaunt, and from them La Fontaine took it up, and has used it more than once in his tales. Mr. Tyrwhit informs us that this Saracen deity, in an old MS. romance in the Bodleian library, is constantly called Tervagan.

Bishop Warburton very justly observes, that this passage is a fine satire on the Italian epic poets, Ariosto, Tasso, and others; who have introduced their female warriors, and are followed in this absurdity by Spenser and Davenant.—Bishop Hurd likewise, in his ingenious and elegant letters on chivalry, p. 12. says: "one of the strangest circumstances (in old romance) is that of the women warriors. Butler, who saw it in this light, ridicules it, as a most unnatural idea,

“ with great spirit. Yet, in these representations they did but copy
 “ from the manners of the times. Anna Comnena tells us, that the
 “ wife of Robert the Norman fought, side by side, with her husband in
 “ his battles.”

389.—*To lay their native arms aside,
 Their modesty, and ride astride—*

Cambden, in his account of Richmond (Article Surrey, vol. i. col. 188. ed. 1722.) says, that Anne, wife of Richard II. daughter of the emperor Charles IV. taught the English women the present mode of riding, about the year 1388. Before which time they rode astride.—J. Gower, who dates his poem 16 Richard II. 1394. describing a company of ladies on horse-back, says, “ everich one ride on side.” p. 70. a. 2.

394.—*And she that would have been the mistress
 Of Gundibert, but he had grace,
 And rather took a country lass—*

The princess Rhodalind harboured a secret affection for Gondibert; but he was more struck with the charms of the humble Birtha, daughter to the sage Astragon.

Courts she ne'er saw; yet courts could have outdone,
 With untaught looks, and an unpractis'd heart.

399.—*To government, which they suppose
 Can never be upheld in prose—*

Butler loses no opportunity of rallying Sir William Davenant, and burlesquing his poem entitled Gondibert. Sir William, like many professional men, was much attached to his own line of science; and, in

his preface to Gondibert endeavours to shew, that neither divines, leaders of armies, statesmen, nor ministers of the law, could uphold the government without the aid of poetry.

403.——————*Yet what we tell
Of Trulla that's improbable,
Shall be depos'd by those have seen't ;
Or, what's as good, produc'd in print—*

The vulgar imagine that every thing which they see in print must be true. An instance of this is related by our countryman Mr. Martin, who was thrown into the inquisition for neglecting to pay due respect to a religious procession at Malaga. One of the father-inquirers took much pains to convert him ; and, among other abuses which he cast on the reformed religion and its professors, affirmed that king William was an Atheist, and never received the sacrament. Mr. Martin assured him this was false to his own knowledge : when the reverend father replied, “ Isaac, Isaac, never tell me so.—I have read it in a “ French book.”

409.—*The upright Cerdon next advanc't—*

An equivoque upon the word upright. Perhaps our poet might here mean to satirize Colonel Hewson, who was a cobbler, great preacher, and a commander of some note : “ renown'd in song,” for there are many ballads and poems which celebrate the cobbler and his stall.

413.—*He rais'd the low, and fortify'd
The weak against the strongest side—*

Repaired the heels, and mended the worn-out parts of the shoe.

415.—*Ill has he read, that never bit
On him in Muses' deathless writ—*

A parody upon these lines in Gondibert—

Recorded Rhodalind, whose name in verse
Who hath not hit, not luckily hath read.

Or thus,

Recorded Rhodalind, whose high renown
Who mis in books, not luckily have read.

417.—*He had a weapon keen and fierce,
That thro' a bull-hide shield would pierce—*

Meaning his sharp knife, with which he cut the leather.

419.—*And cut it in a thousand pieces
Tho' tougher than the knight of Greece his—*

The shield of Ajax.

Αἶας δ' ἐγγυθεν ἦλθε, φερὼν σάκος ἡνίε πυργόν,
χαλκῆον, ἐπταβόειον, ὃ οἱ Τυχίος καμὲ τευχῶν. Iliad vii. 219.

421.—*With whom his black-thumb'd ancestor—*

According to the old verses,

The higher the plumb-tree, the riper the plumb;
The richer the cobbler, the blacker his thumb.

425.—*And were renown'd, as Homer writes,
For well-sol'd boots no less than fights—*

Εὐκνήμιδες Ἀχαιοί—κνήμις, was an armour for the legs, from κνήμη, tibia, crus, which Butler ludicrously calls boots.

441.—*Last Colon came—*

Colon is said, by Sir Roger L'Estrange, to be one Ned Perry, an hostler; possibly he had risen to some command in a regiment of horse.

453.—*Altho' his horse had been of those
That fed on man's flesh, as fame goes—*

The horses of Diomedes were said to have been fed with human flesh.

Non tibi succurrit crudi Diomedis imago,
Efferus humanâ qui dape pavit equas.

Ovid. Epist. Deinara, Hercul.

The moral, perhaps, might be, that Diomedes was ruined by keeping his horses, as Acteon was said to be devoured by his dogs, because he was ruined by keeping them: a good hint to young men, qui gaudent equis, canibusque; the French say, of a man who has ruined himself by extravagance, il a mangé ses biens.

See the account of Duncan's horses in Shakespear. (Macbeth, Act ii. sc. 6.)

455.—*Strange food for horse! and yet, alas!
It may be true, for flesh is grass—*

Our poet takes a particular pleasure in bantering Sir Thomas Brown, author of the *Vulgar Errors*, and *Religio Medici*. In the latter of these tracts he had said, "All flesh is grass, not only metaphorically, but literally: for all those creatures we behold, are but the herbs of the field digested into flesh in them, or more remotely carnified in ourselves. Nay, farther we are, what we all abhor, anthropophagi and canibals; devourers not only of men but of ourselves, and that not in allegory but positive truth; for all this mass of flesh which

“ we behold came in at our mouth ; this frame we look upon hath
“ been upon our trenchers.”

458.—*Than Hercules to cleanse a stable—*

Alluding to the fabulous story of Hercules, who cleansed the stables of Augeas, king of Elis, by turning the river Alpheus through them.

461.—*He ripp'd the womb up of his mother,
Dame Tellus—*

This means no more than his ploughing the ground. The mock epic delights in exaggerating the most trifling circumstances. This whole character is full of wit and happy allusions—

475.—*These worthies were the chief that led
The combatants—*

All Butler's heroes are round-heads : the cavaliers are seldom mentioned in his poem. The reason may be, that his satire on the two predominant sects would not have had the same force from the mouth of a Royalist. It is now founded on the acknowledgments and mutual recriminations of the parties exposed.

484.—*Of different manners, speech, religions—*

In a thanksgiving sermon preached before the parliament on the taking of Chester, the preacher said, there were in London no less than one hundred and fifty different sects.

493.—*What rage, O citizens ! what fury—*

Butler certainly had these lines of Lucan in view. *Pharsal.* 1—8.

*Quis furor, O cives, quæ tanta licentia ferri,
Gentibus invisus Latium præbere cruorem?*

Cumque suberba foret Babylon spolianda trophæis
 Aufoniis, umbrâque erraret Crassus inulta.
 Bella geri placuit nullos habitura triumphos?
 Heu quantum potuit terræ pelagique parari
 Hoc, quem civiles hauserunt, sanguine, dextræ.

And Virgil, *Æn.* ii. 42.

————— O miseri! quæ tanta infania, cives?

Perhaps too he recollected the seventh epode of Horace.

Quo, quo, scelesti ruitis? aut cur dexteris
 Aptantur enses conditi?

495.—*What æstrum, what phrenetic mood—*

Oispos is not only a Greek word for madness, but signifies also a gad-bee, or horse-fly, that torments cattle in the summer, and makes them run about as if they were mad.

497.—*While the proud Vies your trophies boast,
 And unreveng'd walks————ghost—*

Vies, or Devizes, in Wiltshire. This passage alludes to the defeat given by Wilmot to the forces under Sir William Waller, near that place, July 13, 1643. After the battle Sir William was entirely neglected by his party. Clarendon calls it the battle of Roundway-down. See vol. ii. p. 224. Some in joke call it Runaway-down. Others suppose the hiatus, in the second line, ought to be supplied by the name Hambden, who was killed in Chargrove-field in Oxfordshire, about the time of Waller's defeat, in the neighbourhood of the Devizes.—The heathen poets have feigned, that the ghosts of the slain could not enter Elysium, till their deaths were revenged.

502.—*In vain, untriumphable fray—*

The Romans never granted a triumph to the conqueror in a *civil* war.

503.—*Shall Saints in civil bloodshed wallow*

Of Saints, and let the cause lie fallow?—

The support of the discipline, or ecclesiastical regimen by presbyters was called the cause, as if no other cause was comparable to it. See Hooker's Eccles. Pol. preface.

509.—*The solemn league and covenant—*

Mr. Robert Gordon, in his history of the illustrious family of Gordon, vol. ii. p. 197. compares the solemn league and covenant with the holy league in France; he says, they were as like as one egg to another, the one was nursed by the Jesuits, the other by the Scots presbyterians.

513.—*For as we make war for the king*

Against himself—

“To secure the king's person from danger, says Lord Clarendon, was an expression they were not ashamed always to use, when there was no danger that threatened, but what themselves contrived and designed against him. They not only declared that they fought for the king, but that the raising and maintaining soldiers for their own army, would be an acceptable service for the king, parliament, and kingdom.”

One Blake, in the king's army, gave intelligence to the enemy in what part of the army the king fought, that they might direct their bullets accordingly.

517.—*For if bear-baiting we allow,
What good can reformation do—*

Hewson is said, by Mr. Hume, to have gone, in the fervor of his zeal against bear-baiting, and killed all the bears which he could find in the city. But we are told by the author of the mystery of the good old cause, a pamphlet published soon after these animals were destroyed, that they were killed by Colonel Pride. Grainger's Biographical History, vol. iii. p. 75.

521.—*Are these the fruits o' th' protestation—*

The protestation was framed, and taken in the House of Commons, May 3, 1641; and immediately printed, and dispersed over the nation. The design of it was to alarm the people with fears and apprehensions both for their civil and religious liberties; as if the protestant religion were in danger, and the privileges of parliament trampled upon. The king was deemed to have acted unconstitutionally the day before, by taking notice of the bill of attainder against the earl of Strafford, then depending in the House of Lords.

522.—*The prototype of reformation—*

The protestation was the first attempt towards a national combination against the establishment, and was harbinger to the Covenant. See Nalson's Collections. Vol. I. p. ult. And Walker's Sufferings of the Clergy. Vol. I. 22—6.

523.————— *Martyrs—*

Those that were killed in the war.

524.—*Wore in their hats like wedding-garters—*

The protesters or petitioners, when they came tumultuously to the parliament-house, Dec. 27, 1641, stuck pieces of paper in their hats, which were to pass for their protestation.

526.—*Six members' quarrel to espouse—*

Charles I. ordered the following members, Lord Kimbolton, Mr. Pym, Mr. Hollis, Mr. Hambden, Sir Arthur Haselrig, and Mr. Stroud, to be prosecuted, for plotting with the Scots, and stirring up sedition. The Commons voted against their arrest, and the King went to the house with his guards, in order to seize them; but they had received intelligence of the design, and made their escape. This was one of the first acts of open violence which preceded the civil wars. The king took this measure chiefly by the advice of Lord Digby.

527.—*Did they for this draw down the rabble,
With zeal, and noises formidable—*

The cry of the rabble was, as mentioned in the following lines, for reformation in church and state—no bishops—no evil counsellors, &c. See the protestation in Rapin's History.

531.—*Who having round begirt the palace,
As once a month they do the gallows—*

The executions at Tyburn were generally once a month.

536.—*Church-discipline, for patching kettle—*

For, that is, instead of, as also in v. 547 and 551.

561.—*Did saints, for this, bring in their plate—*

Zealous persons, on both sides, lent their plate, to raise money for recruiting the army. The king, or some one for the parliament, gave notes of hand to repay with interest. Several of the colleges at Oxford have notes to this day, for their plate delivered to the king: and I have seen many other notes of the same nature. Even the poor women brought a spoon, a thimble, or bodkin.

572.—*Just like the dragon's teeth being sown—*

Ovid. Metamorph. Lib. III. 106.

575.—*Like th' Hebrew calf, and down before it*

The saints fell prostrate, to adore it—

Exod. xxxii.

578.—*Make that farcasmous scandal true—*

Read farcasmous, an adjective.

581.—*Have pow'rful preachers ply'd their tongues—*

Calamy, Cafe, and the other dissenting teachers, exhorted their flocks, in the most moving terms and tones, to contribute their money towards the support of the parliament army.

587.—*The men, as Indians with a female*

tame elephant, inveigle the male—

The method by which elephants are caught, is by placing a tame female elephant within an inclosure, who, like a decoy-duck, draws in the male.

589.—*Have they told Prov'dence what it must do*

- - - - -

Told it the news o' th' last exprefs—

The prayers of the presbyterians, in those days, were very historical. Mr. G. Swaithe, in his prayers, p. 12, says, “ I hear the king hath
“ set up his standard at York, against the parliament, and the city of
“ London. Look thou upon them; take their cause into thine own
“ hand; appear thou in the cause of thy faints; the cause in hand.”

Tell them from the Holy Ghost (says Beech) from the word of truth, that their destruction shall be terrible, it shall be timely, it shall be total.

Give thanks unto the Lord, for he is gracious, and his mercy endureth for ever.—Who remembered us at Naseby, for his mercy endureth for ever.

Who remembered us in Pembrokehire, for his mercy, &c.

Who remembered us at Leicester, for his mercy, &c.

Who remembered us at Taunton, for his mercy, &c.

Who remembered us at Bristol, for his mercy, &c. See sermon, licensed by Mr. Cranford, 1645.—Mr. Pennington, Lord Mayor, in his order to the London ministers, April, 1643, says, you are to commend to God in your prayers, the Lord General, the whole army in the parliament service; as also in your sermons effectually to stir up the people, to appear in person, and to join with the army, and the committee for the militia in the city.

609.—*The parliament drew up petitions—*

It was customary for the active members of parliament to draw up petitions, and send them into the country to be signed. Lord Clarendon charges them with altering the matter of the petition after it was

signed, and affixing a fresh petition to the names. The Hertfordshire petition, at the beginning of the war, took notice of things done in parliament the night before its delivery: it was signed by many thousands. Another petition was presented, beginning, "We men, women, children, and servants, having considered," &c. Fifteen thousand porters petitioned against the bishops, affirming they cannot endure the *weight* of episcopacy any longer.

621.—*Velis et remis, omnibus nervis—*

That is, with all their might. The reader will remember, that to our hero

Latin was no more difficile

Than to a black-bird 'tis to whistle.—Canto i. l. 53.

626.—*Each man of us to run before*

Another—

This was a common phrase in those days, particularly with the zealous preachers, and is inserted in the solemn league and covenant.

630.————— *Malignants—*

That is, the king's party; the parliament calling their opponents by that name.

643.—*According to the purest mode*

Of churches, best reform'd abroad—

The presbyterians pretended to desire such a reformation as had taken place in the neighbouring churches; the king offered to invite any

churches to a national fynod, and could not even obtain an answer to the propofal.

Inftead of taking pattern by the beft reformed churches, they would have had other reformed churches take pattern by them. They fent letters, and their covenant to feventeen foreign churches; but they never produced the answer they received from any of them—a plain indication that protestants abroad did not approve their practices.

646.—*To do, we know not what, nor how—*

Read knew, as in fome editions.

649.—*And is indeed the self-same case*

With theirs that swore et cæteras—

By the convocation, which fat in the beginning of 1640, all the clergy were required to take an oath in this form: “Nor will I ever give my
“ consent to alter the government of this church by archbishops, bishops,
“ deans, archdeacons, *et cætera*.” See this oath at length in Biographia Britannica, and Baxter’s Life, p. 15. Dr. Heylin, who was a member of the Convocation, declared, that the words, “*et cætera*,” were an oversight, and intended to have been expunged before it was sent to the prefs: and befide, that the oath was rendered fo determinate, and the words fo restrained by the other part, that there could be no danger, no mystery or iniquity in it. Life of archbishop Laud; but fuch an oath could not be justified, as every oath ought to be plain and determinate. See Cleveland’s Poem, p. 33.

Who fwears et cætera, fwears more oaths at once
 Than Cerberus, out of his triple fconce ;
 Who views it well, with the fame eye beholds
 The old falfe serpent in his numerous folds.
 Accurfed et cætera !
 Then finally, my babes of grace, forbear,
 Et cætera will be too far to fwear :
 For 'tis, to fpeak in a familiar ftile,
 A Yorkfhire wea-bit longer than a mile.

Mr. Butler here fhews his impartiality, by bantering the faults of his own party.

651.—*Or the French league, in which men vow'd
 To fight to the laft drop of blood—*

The holy league in France, 1576, was the original of the Scotch folemn league and covenant: they are often compared together by Sir William Dugdale, and others. See Satire Menippée, fometimes called the French Hudibras.

657.—*Rather than gospel-walking times—*

This is one of the cant phrafes much ufed in our author's time.

661.—*In name of king and parliament—*

The prefbyterians made a diftinction between the king's perfon politic, and his perfon natural: when they fought againft the latter, it was in defence of the former, always infeparable from the parliament. The commiffion granted to the earl of Effex was in the name of the king and

parliament. But when the independents got the upper hand, the name of the king was omitted, and the commission of Sir Thomas Fairfax ran only in the name of the parliament.

667.—*But to that purpose first surrender
The fiddler, as the prime offender—*

See the fable of the trumpeter, who was put to death for setting people together by the ears without fighting himself. It burlesques the clamours made by the parliament against evil counsellors; to which clamours were sacrificed lord Strafford, archbishop Laud, and others.

683.—*But Talgol, who had long suppressed
Inflamed wrath in glowing breast—*

————— *Aestuat ingens*
Imo in corde pudor, mixtoque infamia luctu,
Et furiis agitatus amor, et conscia virtus.—*Æneid. x. 870.*

The speech, though coarse, and becoming the mouth of a butcher, is an excellent satire upon the justices of the peace in those days, who were often shoemakers, tailors, or common livery servants. Instead of making peace with their neighbours, they hunted impertinently for trifling offences, and severely punished them.

687.— ——— *Thou vermin wretched—*

Homer's language is almost as coarse in the following line:

Οἰνοβαρής, κύνος ὀμμάτων ἔχων, κραδίην δ' ἐλαφοιο.

688.—*As e'er in meast'd pork was hatched—*

Unhealthy pigs are subject to an eruption, like the measles, which breeds maggots, or vermine.

691.————— *Luggage*

O' thyself, old iron—

Meaning his sword and pistols.

706.————— *the land and water saints—*

That is, the presbyterians and anabaptists.

708.————— *Mazzard—*

Face, perhaps from the Latin, maxilla; and the French, machoir.

714.—*Cut-purse—*—————

Men formerly hung their purses, by a filken or leathern strap, to their belts, on the outside of their garments, as ladies now wear watches. See the figures on old monuments. Hence the miscreant, whom we now denominate a pickpocket, was then properly a cut-purse.

721.—*Did no committee sit—*—————

In many counties certain persons were appointed by the parliament to promote their interest, had power to raise money for their use, and to punish their opponents by fine and imprisonment: these persons so associated were called a *Committee*. Walker's *Sufferings of the Episcopal Clergy*. Part I.

729.—*Or sent th' on bus'ness any whither—*

Sir Samuel Luke was scout-master in the parliament army, hence the poet supposes Hudibras might be sent on errands by the devil.

745.—*Not all the pride that makes thee swell—*

Οὐκ ἂν τοι χραίσμῃ κίθαρις, τὰ τε δῶρ' Ἀφροδίτης

Ἡ τε κομὴ, τὸ τε εἶδος ὅτ' ἐν κονίῃσι μέγεις.

Homer. Iliad. III. 54.

Nequicquam Veneris præsidio ferox

Pectus cæsariem; grataque foeminis

Imbelli cithera carmina divides;

Nequicquam thalamo graves

Hastas, et calami spicula Gnosii

Vitabis, strepitumque, et celerem sequi

Ajacem. Tamen heu ferus adulteros

Crines pulvere collines.

Hor. Carm. lib. i. 15.

764.—*Go unreveng'd, tho' I am free—*

Free, that is, untouched by your accusations, as being free from what you charge me with.

768.—*With gauntlet blue, and bafes white—*

Meaning his blue cuffs, and white apron. Gauntlet was iron armour which warriors wore on their hands, and lower part of their arms. His apron reached the ground, and is therefore called bafes.

769.—*And round blunt truncheon by his side—*

That is, the steel on which a butcher whets his knife. In some editions it is *dudgeon*, that is a short weapon.

772.—*That would in Job or Grizel stir mood.*—

The patience of the former is well known: that of the latter is celebrated in Chaucer and several old writers. Chaucer, vol. ii. the clerke's tale, ed. Tyrwhit, oct. The story is taken from Petrarch, for Chaucer says,

As was Grifilde, therefore Petrark writeth
This storie, which with high stile he enditeth.

The tract is entitled, *De obedientia et fide uxoria mythologia*. Its principal circumstances are these—Walter, marquis of Saluce, in Lower Lombardy, had a mind to make trial of his wife's patience and obedience. He first sent some ruffians to take away her son and daughter, apparently with intent to murder them: then clothed her in the mean apparel which she had formerly worn; for she was a person of low birth; sent her home to her father's cottage; pretended that his subjects were displeased at his unequal match, and that he had obtained a dispensation from the pope to marry another woman of equal rank with himself. All this, patient Grizel bore with great resignation and good humour; till at last the marquis disclosed the artifice, and proved thenceforth a kind and affectionate husband.—Chaucer again observes,

That wedded men ne connen no measure
When that they find a patient creature.

781.—*But Pallas came in shape of rust*—

A banter upon Homer, Virgil, and other epic poets, who have always a deity at hand to protect their heroes.

783.—In some editions the next lines are printed thus,

—— which made the cock
Stand stiff, as 'twere transform'd to flock.

Meanwhile fierce Talgol, gath'ring might,
 With rugged truncheon charg'd the knight,
 But he, with petronel upheav'd,
 Instead of shield, the blow receiv'd.

Petronel is a horseman's gun, but here it must signify a pistol, as it doth not appear that Hudibras carried a carbine.

816.—*Expecting which should take, or kill—*

Take, that is, take prisoner, as in verse 905, but took none.

828.—*A dismal combat 'twixt them two—*

In some editions,—*A fierce dispute between them two—*

829.—*Tb' one arm'd with metal, tb' other with wood—*

In some editions we read, *tb' other wood.*

831.—*With many a stiff thwack, many a bang
 Hard crab-tree, and old iron rang.—*

Here the found is an echo to the fense.

843.—*He clapp'd them under tb' horse's tail—*

The same trick was played upon Don Quixote's Rosinante and Sancho's dapple. P. ii. lib. viii. c. 61. Ed. Granville.

873.—*As Sancho on a blanket fell—*

Sancho's adventure at the inn, being tofs'd in a blanket.

898.—*For which he flung down his commission—*

Bishop Warburton remarks on this line, that, during the civil wars, it was the usual way for those of either party, at a distressful juncture,

to come to the king or parliament with some unreasonable demands; and if they were not complied with, to throw up their commissions, and go over to the opposite side: pretending, that they could not in honour serve any longer under such unsoldier-like indignities. Those unhappy times afforded many instances of the kind, in Hurry, Middleton, Cooper, &c. &c.

910.—*Each and his fear a several way—*

His fear, that is, that which he feared.

932.—*T'adventure resurrection—*

A ridicule on the Sectaries, who were fond of using Scripture phrases.

943.————— *his scone*

The leg encounter'd twice and once—

Thus Justice Silence, in Hen. IV. Act 5. “Who I? I have been merry twice and once ere now.”—And the witch in Macbeth, Act 5. Twice and once the hedge pig whin'd—

962.—*Though all thy limbs were heart of oak—*

Thus Hector braves Achilles.

Τὸ δ' ἐγὼ ἀντίος εἰμι, καὶ εἰ πυρὶ χεῖρας εἴκειν,

Εἰ πυρὶ χεῖρας εἴκει, μένος δ' αἰδέωνι σιδήρῳ.

Hom. Iliad. lib. xx. 371.

969.—*Which now thou shalt—but first our care*

Must see how Hudibras doth fare—

Imitating Virgil's Quos ego—fed motos, &c.

973.—*To rouse him from lethargic dump—*

Compare this with the situation of Hector, who was stunned by a severe blow received from Ajax, and comforted by Apollo.—Iliad. xv. v. 240.

984.—*A self-denying conqueror—*

Ridiculing the self-denying ordinance, by which the members of both houses were obliged to quit their employments, both civil and military, notwithstanding which Sir Samuel Luke was continued Governor of Newport Pagnel for some time.

990.—*Of your nine-worthiness—*

Thrice worthy is a common appellation in romances ; but, in the opinion of the squire, would have been a title not equivalent to the knight's desert.—See the History of the Nine Worthies of the World ; and Frefnoy on Romances.

1003.—*For tho' success did not confer
Just title on the conqueror—*

Success was pleaded by the presbyterians as an evident proof of the justice of their cause.

1007.—*Altho' outgoings did confirm—*

In some editions we read, did not confirm.

1009.—*Yet as the wicked have no right—to the creature—*

It was a principle maintained by the independents of those days, that dominion was founded in grace ; and, therefore, if a man were not a saint, or a godly man, he could have no right to any lands or chattels.

1071.—*One half of him's already slain—*

This reminds me of the supplication of a lame musician in the Anthology, 1—4. p. 9. ed. H. Steph.

Ημισυ μὲ τεθνήκε, τὸ δ' ἡμισυ λιμὸς ἐλέγχει

Σώσον μὲ βασιλεῦ, μουσικὸν ἡμυτονόν.

1074.—*As worship did, when you were dubb'd knight—*

The honour of knighthood is conferred by the king's laying his sword upon the person's shoulder, and saying, ' Arise, Sir ——'

1080.—*There may be danger in his safety—*

Cromwell's speech in the case of Lord Capel may serve to explain this line: he began with high encomiums of his merit, capacity, and honour; but when every one expected that he would have voted to save his life, he told them, that the question before them was, whether they would preserve the greatest and most dangerous enemy that the cause had? that he knew my Lord Capel well, and knew him so firmly attached to the royal interest, that he would never desert it, or acquiesce under any establishment contrary to it.—Clarendon.

1081.— ———— *Dislike*

His face, or to his beard have pike—

Doubtless, particular instances are here alluded to. It is notorious that the Lords and others were condemned or pardoned, as their personal interest prevailed more or less in the house. A whimsical instance of mercy was the pardon indulged to Sir John Owen, a Welsh gentleman, who being tried, together with the Lords Capel, Holland, Loughborough, and others; Ireton, rather to insult the nobility, than from any principle of compassion, observed that much endeavour had

been used to preserve each of the Lords, but here was a poor commoner, whom no one had spoke for ; he therefore moved that he might be pardoned by the mere grace of the house : Sir John was a man of humorous intrepidity ; when he, with the lords, was condemned to be beheaded, he made his judges a low bow, and gave his humble thanks ; at which a bye-stander surpris'd, asked him, what he meant ? To which the knight, with a broad oath replied, that, " it was a great honour to " a poor gentleman of Wales to lose his head with such noble lords, " for, in truth, he was afraid they would have hanged him." See Clarendon, Rushworth, Whitlock, and Pennant's Tour to Wales, in 1773, page 264. The parliament was charged with setting aside the articles of capitulation agreed to by its generals, and killing prisoners after quarter had been granted them, on pretence of a revelation that such an one ought to die. See also the case of the surrender of Pendennis castle.

1101—*We must be cautious to declare*

Perfection-truths, such as these are—

Truths revealed only to the perfect, or the initiated into the higher mysteries.

Φθεγγομαι, οἷς δεξις ἐστίν, ἐκας, ἐκας ἐστε βεβηλοί.

Cromwell held, that the rules of justice were binding in ordinary cases, but in extraordinary ones might be dispensed with. See Burnet. Clarendon hath a similar observation ; or Sir H. Vane—that he was above ordinances—

1111.—*But force it take an oath before,
Ne'er to bear arms against him more—*

The poet making the wooden leg take an oath not to serve again against his captor, is a ridicule on those who obliged their prisoners to take an oath to that purpose. The prisoners taken at Brentford were thus sworn, but Dr. Downing and Mr. Marshall absolved them from this oath, and they immediately served again in the parliament army.

1130.—*An ancient castle, that commands—*

The stocks are here pictured as an enchanted castle, with infinite wit and humour, and in the true spirit of burlesque poetry.

1150.—*A bastile, built t' imprison bands—*

A description of the whipping-post.

1159.—*At twenty miles an hour pace—*

Here half a foot seems to be wanting, but it may be supplied by the old way of spelling hour, hower, thus fower, for four, p. ii. ch. i. v. 726.

1163.—*The fiddle, and its spoils, the case—*

Suppose we read, his spoils, the fiddle and the case.

1168.—*Like hermit poor in pensive place—*

This was the beginning of a love-song, in great vogue about the year 1650.

1173.—*Tho' a delinquent false and forged,
Yet b'ing a stranger, he's enlarged—*

Dr. Grey supposes very justly, that this may allude to the case of Sir Bernard Gascoign, who was condemned at Colchester with Sir Charles

Lucas, and Sir George Lisle, but respited from execution on account of his being an Italian, and a person of some interest in his own country. See Lord Clarendon's History, vol. iii. p. 137.

1777.—*So justice, while she winks at crimes,
Stumbles on innocence sometimes—*

Dat veniam corvis, vexat censura columbas.—Juv. ii. l. 63.

The plays and poems of this date commonly ended with a moral reflection.

N O T E S.

PART I. CANTO III.

Argument.—THE author follows the example of Spenser, and the Italian poets, in the division of his work into parts and cantos. Spenser contents himself with a short title to each division, as “the Legend of Temperance,” and the like. Butler more fully acquaints his readers what they are to expect, by an argument in the same style with the poem; and frequently convinces them, that he knew how to enliven so dry a thing as a summary. Neither Virgil, Ovid, nor Statius wrote arguments in verse to their respective poems; but critics and grammarians have taken the pains to do it for them.

I.—*Ay me! what perils do environ
The man that meddles with cold iron!—*

A parody on the verses in Spenser's *Fairy Queen*.

*Ay me, how many perils do enfold
The virtuous man to make him daily fall.*

These two lines are become a kind of proverbial expression, partly owing to the moral reflection, and partly to the gingle of the double rhyme: they are applied sometimes to a man mortally wound-

ed with a sword, and sometimes to a lady who pricks her finger with a needle. Butler in his MS. Common Place-book, on this passage, observes: "Cold iron in Greenland burns as grievously as hot." Some editions read, "Ah me," from the Belgic or Teutonic.

5.—*For tho' Dame Fortune seem to smile,
And leer upon him for a while,
She'll after shew him, in the nick
Of all his glories, a dog-trick—*

Οἷς μὲν δίδωσιν, οἷς δ' αἵρεται τυχή.

Το τῆς τυχῆς τοῖ μεταβολᾶς πολλὰς εἶχει.

Ὡς ποικίλον πραγμ' ἐστὶ καὶ πλανὸν τυχή.

Brunch. Gnom. Poet. 242.

*Fortuna sævo læta negotio, et
Ludum insolentem ludere pertinax,
Transmutat incertos honores,
Nunc mihi, nunc alii benigna.*

Hor. Carm. lib. iii. 29. l. 49.

9.—*This any man may sing or say
P' th' ditty call'd, What if a day,—*

An old ballad, which begins,

*What if a day, or a month, or a year
Crown thy delights,
With a thousand wish't contentings!
Cannot the chance of a night or an hour,
Cross thy delights,
With as many fad tormentings?*

14.—*With victory was cock-a-hoop—*

That is crowing or rejoicing. Cock-on-hoop signifies extravagance: the cock drawn out of a barrel, and laid upon the hoop, while the liquor runs to waste, is a proper emblem of inconsiderate conduct.

20.—*In deathless pages of diurnal—*

The gazettes or newspapers, on the side of the parliament, were published daily, and called Diurnals. See Cleveland's character of a diurnal-maker.

31.—*And most ignobly fought to get
The honour of his blood and sweat—*

An allusion to the complaint of the presbyterian commanders against the independents, when the self-denying ordinance had brought in these, and excluded the others. Both Butler and Milton complain of not receiving satisfaction and reward for their labours and expences. This looks as if our poet had an allegorical view in some of his characters and passages.

91.—*Enraged thus, some in the rear
Attack'd him, and some ev'ry where—*

Thus Spenser in his Fairy Queen,

Like dastard curs, that having at a bay

the savage beast, emboss'd in weary chace,

Dare not adventure on the stubborn prey,

Ne bite before, but come from place to place

To get a snatch, when turned is his face.

95.—*As Widdrington, in doleful dumps,
Is said to fight upon his stumps—*

In the famous song of Chevy-chase.

For Witherington needs must I wail,
As one in doleful dumps,
For when his legs were smitten off
He fought upon his stumps.

The battle of Chevy-chase, or Otterborn, on the borders of Scotland, was fought on St. Oswald's Day, August 5, 1388, between the families of Percy and Douglas—the song was probably wrote much after that time, though long before 1588, as Hearne supposes.—The sense of the stanza is, I, as one in doleful dumps (deep concern) must lament Witherington.

In the old copy of the ballad, the lines run thus,

For Wetharryngton my harte was wo
That ever he slayne shulde be
For when both his leggis weare hewyne in to
He knyled and fought upon his kne.

102.—*As shafts which long-field Parthians shoot—*

Bishop Warburton offers an amendment here, which improves the sense, viz. longfiled, or drawn up in long ranks. But as all the editions read long-field, I was unwilling to alter it. Perhaps the poet may be justified, in the use of this epithet, from the account which Trogus gives of the Parthians, He says, they were banished, and vagabond Scythians; their name, in the Scythian language, signifying banished. They settled in the deserts near Hyrcania; and spread themselves over vast open fields and wide champaigns—"impressa ac pro-

funda camporum." They are continually on horseback: they fight, consult, and transact all their business on horseback. Justin. lib. xli.

103.—*But not so light as to be borne
Upon the ears of standing corn—*

Alluding to Camilla, whose speed is hyperbolically described by Virgil, at the end of the seventh Æneid.

*Illa vel intactæ segetis per summa volaret
Gramina; nec teneras cursu læfisset aristas:
Vel mare per medium, fluctu suspensa tumentis,
Ferret iter; celeres nec tingeret æquore plantas.*

105.—*Or trip it o'er the water quicker
Than witches, when their staves they liquor—*

Witches are said to ride upon broomsticks, and to liquor, or grease them, that they may go faster.

134.—*First Trulla stav'd, and Cerdon tail'd—*

Trulla put her staff between the dogs and the bear, in order to part them; and Cerdon drew the dogs away by their tails.

139.—*For as Achilles, dipt in pond,
Was anabaptiz'd free from wound,
Made proof against dead-doing steel
All over, but the pagan heel—*

This is in the true spirit of burlesque; as the anabaptists, by their dipping, were made free from sin, so was Achilles by the same operation performed by his mother Thetis, rendered free from wounds.

147.—*For as an Austrian archduke once
Had one ear, which in ducatoons
Is half the coin, in battle par'd
Close to his head—*

Albert, archduke of Austria, brother to the emperor Radolph the second, had one of his ears grazed by a spear, when he had taken off his helmet, and was endeavouring to rally his foldiers, in an engagement with prince Maurice of Nassau, ann. 1598. We read, in an ancient song, of a different duke of that family.

Richard Cœur de Lion erst king of this land,
He the lion gored with his naked hand;
The false duke of Austria nothing did he fear.
But his son he kill'd with a box on the ear.
Besides his famous acts done in the holy land—

A ducatoon is the half of a ducat. Before the invention of milling, coins were frequently cut into parts: thus, there were quarter-ducats, and two-thirds of a ducat.

152.—*Like scriv'ner newly crucify'd—*

In those days lawyers or scriveners, if guilty of dishonest practices, were sentenced to lose their ears. In modern times they seldom are so punished.

153.—*Or like the late-corrected leathern
ears of the circumcised brethren—*

Pryn, Bastwick, and Burton, stood in the pillory, and had their ears cut off, by order of the Star-chamber, in 1637, for writing seditious libels. They were banished into remote parts of the kingdom; but re-

called by the parliament in 1640. At their return, the populace shewed them every respect. They were met, near London, by ten thousand persons, who carried boughs and flowers. The members of the Star-chamber, concerned in punishing them, were fined in the sum of 4000*l.* each.

Pryn was a noted lawyer. He had been once pilloried before; and now lost the remainder of his ears: though, in Lord Strafford's letters, it is said they were sewed on again, and grew as well as ever. His publication was a pamphlet entitled, *News from Ipswich*. See *Epistle of Hudibras to Sidrophel*, l. xiii.

Bastwick was a physician. He wrote a pamphlet, in elegant Latin, called *Flagellum Episcoporum*. He was the author too of a silly litany, full of abuse.

Burton, minister of St. Matthew's, in Friday-street, London, preached a sermon, Nov. 5, entitled, *God and the king*. This he printed; and being questioned about it, he defended it, enlarged, and dedicated it to the king himself. After his discharge, he preached and printed another sermon, entitled the *Protestation protested*—

155.—*But gentle Trulla*————

———— Et fotum gremio Dea tollit in altos

Idaliæ lucos, ubi mollis Amaracus illum

Floribus, et dulci aspirans amplectitur umbrâ. *Virgil, Æneid I. 695.*

And Johannes Secundus, *Eleg. Cum Venus Ascanium.*

Mr. Butler frequently gives us specimens of poetical imagery, which lead us to believe that he might have ranked with the first class of elegant writers.

165.—*And wanting nothing but a song—*

This is a banter upon some of the romance writers of those days.

168.—In Grey's edition it is thus pointed,

His tugg'd ears suffer'd ; with a strain

They both drew up—

But I should rather suppose the poet meant a well-tuned theorbo, to ease the pain with a strain, that is, with music and a song.

171.—*For Orsin, who was more renown'd*

For stout maintaining of his ground

In standing fights, than for pursuit,

As being not so quick of foot—

Thus Ajax is described by Homer,

Οὐ δ' ἂν Ἀχιλλῆϊ ριζήνορι χωρήσειεν,

Εὐ γ' αὐτοσάδιγ' ποσι δ' ὅπως ἐστὶν ἐριζειν.—*Il.* xiii. 324.

183.—*He rag'd, and kept as heavy a coil as*

Stout Hercules for loss of Hylas ;

Forcing the vallies to repeat

The accents of his sad regret—

Hercules, when he bewails the loss of Hylas,

————— Volat ordine nullo

Cuncta petens ; nunc ad ripas, dejectaque faxis

Flumina ; nunc notas nemorum procurrit ad umbras :

Rursus Hylan, et rursus Hylan perlonga reclamat

Area : responsant silvæ, et vaga certat imago.

Val. Flac. Argon. iii. 593

Τρις μὲν Τλαν αὖσεν ὅσον βαθυς ἤρυγε λαιμός,

Τρις δ' ἄρ' ὁ παῖς ὑπακούσεν ἀραιὰ δ' ἰκέτο Φωνὰ

Ἐξ ὕδατος.

Theocritus, Idyl. xiii. 58.

Echos have frequently been employed by the poets. Mr. Butler ridicules this false kind of wit, and produces answers which are sufficiently whimsical. The learned Erasmus composed a dialogue upon this subject: his Echo seems to have been an extraordinary linguist; for she answers the person, with whom she converses, in Latin, Greek, and Hebrew.

The conceit of making Echo talk sensibly, says Mr. Addison, *Spectator* No. 59. and give rational answers, if it could be excusable in any writer, would be so in Ovid, where he introduces Echo as a nymph, before she was worn away into nothing but a voice. The passage relating her conversation with Narcissus is very ingenious:

Forte puer, comitum seductus ab agmine fido,
Dixerat, *Ecquis adest?* et *Adest*, responderat Echo.
Hic stupet: utque aciem partes divisit in omnes;
Voce, *Veni*, clamat magnâ. Vocat illa vocantem.
Respicit: et nullo rursus veniente, *Quid*, inquit,
Me fugis? et totidem, quot dixit, verba recepit.
Perstat; et alternæ deceptus imagine vocis,
Huc *coëamus* ait: nullique libentius unquam
Responsura sono, *Coëamus*, retulit Echo.

Metamorph. iii. 379.

A friend of mine, who boasted much of his park and gardens in Ireland, among other curiosities mentioned an extraordinary Echo, that would return answers to any thing which was said. Of what kind?—inquired a gentleman present. Why, says he, if I call out loud *How do you do, Coaner?* The Echo immediately answers, *Very well, thank you, fir.*

184.—Euripides in his *Andromeda*, a tragedy now lost, had a scene of this kind, which Aristophanes makes sport with in his feast of Ceres.

In the *Anthologia*, lib. iii. 6. is an Epigram of Leonidas, and in the 4th book are six lines by Gauradas. See Brunck's *Analec̃ta*, Vol. II.

^α Ἀχῶ Φίλα μοι συγκαταίνεσον τι.—^β τι;

^α Ἐρῶ Κορίσῃας· αὐτὴ δὲ μὲν ἔστω Φίλει.—^β Φίλει.

^α Πράττει δ' ὁ Καίρος καιρὸν ἔστω Φερεί.—^β Φερεί.

^α Τὺ τοίνυν αὐτὰ λέξον ὡς ἐρῶ.—^β ἐρῶ.

^α Καὶ πίστιν αὐτὰ κερμάτων τὴν δός.—^β τὴν δός.

^α Ἀχῶ, τί λοιπὸν, ἢ ποῦτε τυχεῖν;—^β τυχεῖν.

Echo! I love, advise me somewhat:—What?

Does Cloe's heart incline to love?—To love, &c.

Martial ridicules the latin authors of his time for this false wit, and promises that none such shall be found in his writings. The early French poets have fallen into this puerility. Joachim de Bellay has an Echo of this kind, a few lines of which I will transcribe.

Qui est l'auteur de ces maux venus?—Venus.

Qu'étois-je avant d'entrer en ce passage?—Sage.

Qu'est-ce qu'aimer, & se plaindre souvent?—Vent.

Dis-moi quelle est celle pour qui j'endure?—Dure.

Sent-elle bien la douleur qui me point?—Point.

202.—Marry guep, a sort of imprecation of Mary come up, praying the virgin Mary to help; though some derive it otherwise: see Bishop Percy's *reliques of ancient poetry*, and v. 16, of the *Wanton Wife of Bath*.

204.—*Then what has quail'd thy stubborn heart—*

Quail, to cause to shrink, or faint; from A. S. *cwealm mors, cwellan occidere*. A qualm, *deliquium animi, brevior mors*. The word is frequently used in ancient songs and ballads.

208.—Mum budget, a term denoting silence.

255.—*For my part, it shall ne'er be said
I for the washing gave my head—*

That is, behaved cowardly, or surrendered at discretion; jeering obliquely perhaps at the anabaptistical notions of Ralpho.—Hooker, or Vowler, in his description of Exeter, written about 1584, speaking of the parson of St. Thomas, who was hanged during the siege, says, he was a stout man, who would not give his head for the polling, nor his beard for the washing. Grey gives an apt quotation from *Cupid's Revenge*, by Beaumont and Fletcher, Act iv.

1st. Citizen. It holds, he dies this morning.—*2d. Citizen.* Then happy man be his fortune.—*1st. Cit.* And so am I and forty more good fellows, that will not give their heads for the washing.

263.—*Nor do I do know what is become
Of him, more than the pope of Rome—*

This common saying is a sneer at the Pope's infallibility.

270.—*To pull the devil by the beard—*

A proverbial expression used for any bold or daring enterprise: so we say, to take a lion by the beard. The Spaniards deemed it an unpardonable affront to be pulled by the beard.

309.—*But all in vain. H' had got a hurt
O' th' inside, of a deadlier sort,
By Cupid made, who took his stand
Upon a widow's jointure-land.*

Stable-stand is a term of the forest laws, and signifies a place under some convenient cover, where a deer-stealer fixes himself, and keeps watch for the purpose of killing deer as they pass by. From the place it came also to be applied to the person; and any man taken in the forest in that situation, with a gun or bow, was presumed to be an offender, and had the name of a Stable-stand. See notes on Shakespeare's *Winter's Tale*, Act ii. Scene 2. This widow is supposed to have been Mrs. Tomson, who had a jointure of 200l. a year.

318.—*And gall him in the purtenance—*

A ludicrous name for the knight's heart: taken, probably, from a calf's or lamb's head and purtenance, as it is vulgarly called, instead of appertenance, which, among other entrails, contains the heart.

325.—*'Till purging comfits, and ants' eggs—*

Ants eggs were supposed, by some, to be great antidotes to love passions*. I cannot divine what are the medical qualities of them. Pallasius, *de re rustica*, 29. 2. directs ants eggs to be given to young pheasants.—Plutarch, ii. 928. and ii. 974. says that bears, when they are sick, cure themselves by swallowing ants. Frosted caraway feeds (common sugar plumbs) are not unlike ants eggs.

* Verum equidem miror formicarum hac in parte potentiam, quum quatuor tantum in potu sumptas, omnem Veneris, ac coeundi potentiam auferre tradit Brunfelsius.

329.—*That cut his mistress out of stone—*

Pygmalion, as the mythologists say, fell in love with a statue of his own carving; and Venus, to gratify him, turned it into a living woman.

The truth of the story is supposed to be, that he had a very beautiful wife, whose skin far surpassed the whiteness of ivory.—Or it may mean, to shew the painter's or statuary's vanity, and extreme fondness of his own performance. See Fr. Junius, in Catalog. Architect. Pictor. Statuarior. &c. p. 188. 163. *Stone*, instead of ivory, that the widow's hard heart, v. 330. might be the nearer resembled: so brazen for stone, in Pope's description of Cibber's brothers in the Dunciad, i. 32. that the resemblance between him and them might be the stronger. So in our poet a goose, instead of some more considerable fowl, is described with talons, only because Hudibras was to be compared to a fowl with such: but making a goose have talons, and Hudibras like a goose, to which wife animal he had before compared a justice, p. i. c. i. v. 75, heightens the ridicule. See p. i. c. iii. v. 525.

If the reader loves a punning epitaph, let him peruse the following on a youth who died for love of Molly Stone.

Molly fuit saxum, saxum, O! si Molle fuisset,
Non foret hic subter, sed super esset ei.

335.—*She could love none but only such
As scorn'd and hated her as much—*

Such a capricious kind of love is described by Horace: satires, book i. ii. 105.

————— Leporem venator ut altâ
In nive sectatur, positum sic tangere nolit:
Captat et apponit: meus est amor huic similis; nam
Transvolat in medio posita, et fugientia captat.

Nearly a translation of the thirty-third epigram of Callimachus, which ends—

Χ' ἔμμος ἔρως τοιοῦς δέ, τὰ μὲν Φευγόντα διώκειν
Οἶδε, τὰ δ' ἐν μέσῳ κείμενα παρτεταται.

341.—*So some diseases have been found
Only to seize upon the sound—*

It is common for horses, as well as men, to be afflicted “with Sciatika, or rheumatism, to a great degree for weeks together, and when they once get clear of the fit” (as we term it) “have perhaps never heard any more of it while they lived: for these distempers, with some others, called salutary distempers, seldom or never seize upon an unfound body.” See Bracken’s Farriery Improved, 2. 46. The meaning then, from v. 338, is this: As the widow loved none that were disposed to love her, so cowards fight with none that are disposed to fight with them: so some diseases seize upon none that are already distempered, and in appearance proper subjects for them, but upon those only who, through the firmness of their constitution, seem least disposed for such attacks.

338.—In the edition of 1678 it is Hey-day, but either may stand, as they both signify a mark of admiration. See Skinner and Junius.

348.—*Her ignorance is his devotion—*

That is, her ignorance of his love makes him adore and pursue her with greater ardor: but the poet here means to banter the papists, who deny to the common people the use of the bible or prayer book in the vulgar tongue: hence they are charged with asserting, that ignorance is the mother of devotion.

349.—*Like Caitiff vile, that for misdeed.*

Rides with his face to rump of steed—

Dr. Grey supposes this may allude to five members of the army, who, on the 6th of March 1648, were forced to undergo this punishment, for petitioning the Rump for relief of the oppressed commonwealth.

353.—*Or like a tumbler that does play*

His game, and looks another way—

A sort of dog, that rolls himself in a heap, and tumbles over, disguising his shape and motion, till he is within reach of his game. This dog is called by the Latins Vertagus. See Caius de canibus Britannicis, and Martial. lib. xiv. Epig. 200. Non sibi, sed domino, venatur vertagus acer.

374.—*A door to discontinu'd hope—*

One of the canting phrases used by the Sectaries.

385.—*If nothing can oppugne love—*

Read oppugné, to make three syllables.

386.—*And virtue invious ways can prove—*

Virtus, recludens immeritis mori

Cœlum, negatâ tentat iter viâ.

Horat. Carm. lib. iii. 2.

391.—*Valour's a mouse-trap, wit a gin,*

Which women oft' are taken in.—

We often see women captivated by a red coat, or a copy of verses.

395 & 6.—*Audacious and timidous*, two words from audax and timidus; the hero being in a latinizing humour.

416.—*Up to the fort where he ensconc'd—*

An army is said to be ensconced, when it is fortified or defended by a small fort or sconce.

422.—*By siege, or onslaught, to invest—*

Onslaught, that is a coup de main, a sudden storming, or attack.

428.—*Upon another-gate's adventure—*

See Sanderfon, p. 47. third sermon ad clerum. "If we be of the spirituality, there should be in us another gates manifestation of the spirit."

445.—*The foe appear'd, drawn up and drill'd—*

To drill, is to exercise and teach the military discipline.

457.—*The glory we did lately get,*

The fates command us to repeat—

This is exactly in the style of victorious leaders. Thus Hannibal encouraged his men: "These are the same Romans whom you have beaten so often." And Octavius addressed his soldiers at Actium: "It is the same Antony whom you once drove out of the field before Mutina: Be, as you have been, conquerors."

467.————— *And when*

we shall our shining blades agen

brandish in terror o'er our heads—

————— *τινασσων Φασγανον οξυ.* Homer.

477.—*This said, his courage to inflame,
He call'd upon his mistress' name—*

Cervantes, upon almost every occasion, makes Quixote invoke his Dulcinea. Mr. Jarvis, in his life of Cervantes, observes, from the old collection of Spanish laws, that they hold it a noble thing to call upon the name of their mistresses, that their hearts may swell with an increase of courage, and their shame be the greater if they fail in their attempt.

480.—*And out his nut-brown whinyard drew—*

This word whinyard signifies a sword. Skinner derives it from the Saxon winnan, to win or acquire honour: but, as it is chiefly used in contempt, Johnson derives it from whin, furze; so whinniard, the short scythe or instrument with which country people cut whins.

481.—*And placing Ralpho in the front—*

Like Thrafo in Terence. Eunuchus, iv. 7. who says, “Ego ero post principia.”

492.————— *Not so huge a one
As that which Diomed did maul
Æneas on the bum withal—*

————— ο δ' δε χερμαδιον λαβε χειρι
Τυδειδης, μεγα εργον, ο ε' δυο γ' ανδρε Φεροιεν,
Οιοι νυν εροτοι εις. ο δε μιν ρεα παλλε και οιος.
Τω βαλεν Αινειας κατ' ισχιον, ενθα τε μηρος
Ισχιω ενσρεφεται.—Iliad. v. 302.

And Juvenal,

—————nec hunc lapidem, qualies et Turnus, et Ajax,
Vel quo Tydides percussit pondere coxam.

*Æneæ: fed quem valeant emittere dextræ
Illis diffimiles, et nostro tempore natæ.—Sat xv. 65.*

498.—*Which saints, twice dipt, are destin'd to—*

The anabaptists thought they obtained a higher degree of faintship by being re-baptized.

509.—*But prudently forbore to fire,
Till breast to breast he had got nigher—*

Oliver Cromwell ordered his soldiers to reserve their fire till they were near enough the enemy to be sure of doing execution.

535.—*Pierc'd Talgol's gabardine—*

An old French word for a smock frock, or coarse coat.

537.—*Lodg'd in Managno's brags habergeon—*

Habergeon, a diminutive of the French word hauberg, a breast-plate; and derived from hals collum, and bergen feu pergen tegere. See *Chaucer*. Here it signifies the tinker's budget.

540.—*Yell, to howl, or use a lamentable cry, from the Greek, ιαλεμος, or ολολυζω, ejulo, a mournful song used at funerals, and practised to this day in some parts of Ireland, and the highlands of Scotland.*

569.—*For if but half so well you knew
To use your vict'ry as subdue—*

This perhaps has some reference to prince Rupert, who was generally successful at his first onset, but lost his advantage by too long a pursuit. Echard, vol. ii. p. 480. The same is said of Hannibal, Florus, lib. ii.

cap. 6. Dubium deinde non erat, quin ultimum illum diem habitura fuerit Roma quintumque intra diem epulari Annibal in capitolio potuerit, si (quod pœnum illum dixisse Adherbalem Bomilcaris ferunt) Annibal quemadmodam sciret vincere, sic uti victoria scisset. Cæsar said the same of Pompey. Sueton. in Vita.

587.—In some editions the knotted blood—for clotted blood.

590.—*My days to appropinque an end—*

One of the knight's hard words, signifying to approach, or draw near to.

612.—*Dismounted from his bony steed—*

In some editions it is bonny, but I prefer the reading of 1678.

626.—*When Orsin, who had newly drest*

The bloody scar upon the shoulder

Of Talgol, with Promethean powder—

See Canto II. v. 225.—In a long enumeration of his several beneficent inventions, Prometheus, in Æschylus, boasts especially of his communicating to mankind the knowledge of medicines.

εδείξα κρασεις ηπιων ακεοματων
αις τας απασας εξαμυνονλαι νοσας

Æsch. Prometh. vinct. 482. Ed. Brunk.

638.—*Fall on, and happy man be's dole—*

See Shakespeare, Taming the Shrew, Act I. and Winter's Tale, Act I. Sc. 2.

Dole, from daelan, to distribute, signifies the shares formerly given at funerals and other occasions, May happiness be his share or lot, May the lot of the happy man be his. As we say of a person at the point of death, God rest his soul.

651.—*Bearing the tough squire like a sack,
Or stout king Richard, on his back—*

After the battle of Bosworth-field, the body of Richard III. was stripped, and, in an ignominious manner, laid across a horse's back like a slaughtered deer; his head and arms hanging on one side, and his legs on the other, besmeared with blood and dirt.

653.—*'Till stumbling, he threw him down—*

We must here read stumbleing, to make three syllables, as in verse 770 lightning, so in 875 read Sarcafmes; or, perhaps, we may read stumbleing, Sarcafems, &c.

659.—*'Twas only choler, and not blood,
That from his wounded body flow'd—*

The delicate reader will easily guess what is here intended by the word choler.

689.—*Cry'd out, Victoria! lie thou there—*

Thus Virgil and Homer,

Hesperiam metire jacens, Æn. 12. 360.

Istic nunc, metuende, jace, Æn. 10. 557.

Ενταυθοι νυν κεισο.—Il. Φ. 122.

690.—*And I shall straight dispatch another,
To bear thee company in death—*

This is a banter upon some of the speeches in Homer.

735.—*As I have done, that can say, twice I,
In one day, veni, vidi, vici—*

The favourite terms by which Cæsar described his victory over Pharnaces. In his consequent triumph at Rome, these words, (translated thus into English) I came, I saw, I overcame, were painted on a tablet, and carried before him. See Plutarch's Life of Julius Cæsar.

737.—*The foe's so numerous, that we
Cannot so often vincere—*

A great general, being informed that his enemies were very numerous, replied, then there are enough to be killed, enough to be taken prisoners, and enough to run away.

763.—*And though th' art of a diff'rent church,
I will not leave thee in the lurch—*

This is a sneer at the independents, who, when they had gotten possession of the government, deserted their old allies, the presbyterians, and treated them with great hauteur.

793.—*I'll lend thee back thyself awhile—*

Charles XII. king of Sweden, having taken a town from the duke of Saxony, then king of Poland, the duke intimated that there must have been treachery in the case. On which Charles offered to restore the town, replace the garrison, and then take it by storm.

804.—*By which no honour's to be gain'd—*

—————Nullum memorabile nomen
Foemineâ in poenâ est, nec habet victoria laudem.

Virg. Ænied. ii. 584.

828.—*Arse-verse—*

That is, *υστερον προτερον*, wrong end foremost, bottom upward : but it originally signified averté ignem, Tuscorum lingua, Arse averté, verse ignem constat appellari : unde, Afranius ait, inscribat aliquis in ostio arse verse. S. Pompeius festus de verborum significatione, p. 18.

865.—*Now thou hast got me for a Tartar,*

To make m' against my will take quarter—

The Tartars had much rather die in battle than take quarter. Hence the proverb, thou hast caught a Tartar.—A man catches a Tartar when he falls into his own trap, or having a design upon another, is caught himself.

Help, help, cries one, I have caught a Tartar. Bring him along, answers his comrade. He will not come, says he. Then come without him, quoth the other. But he will not let me, says the Tartar-catcher. I have somewhere read the following lines :

Seres inter nationemque Tartaram
Flagrabat bellum, fortiter vero prælians
Ter ipse manu propriâ Tartarum occupans.
Extemplo exclamat—Tartarum prehendi manu ;
Veniat ad me, Dux inquit exercitus,
At se venire velle Tartarus negat :
At tecum ducas illico—sed non vult sequi,
Tu solus venias—Vellem, sed non me finit.

Plautus has an expression not much unlike this,—*potitus est hostium*, to signify he was taken prisoner.—Dr. Grey tells a story of Tamerlane and Bajazet, which may help to explain this proverb.

878.—*He that is down can fall no lower—*

Qui decumbit humi, non habet unde cadat.

883.—*And did in fight but cut work out*

T'employ their courtesies about—

See Cleveland, p. 144. in his letter to the protector. “The most renowned heroes have ever with such tenderness cherished their captives, that their swords did but cut out work for their courtesies.” Thus Ovid,

*Quo quisque est major, magis est placabilis ira
Et faciles motus mens generosa capit.*

And again the same

*Corpora magnanimo fatis est prostrasse leoni
Pugna suum finem, cum jacet hostis, habet.*

Ovid. Trist. lib. iii.

886.—*Slubberdegullion—*

That is, a drivelling fool: to flubber or flabber, in British, is to drive, in the Teutonic, it signifies to slip or slide, and so metaphorically to do a thing ill or faultily, or negligently; and gul, or gullion, the diminutive, a fool, or person easily imposed upon.

893.—*Are mine by military law—*

In public duels all horses, pieces of broken armour, or other furniture that fall to the ground, after the combatants entered the lists, were the fees of the marshal.

910.—*Lob's pound*—

A vulgar expression for any place of confinement, particularly the stocks.—Dr. Grey mentions a story of Mr. Lob, a preacher among the dissenters. When their meetings were prohibited, he contrived a trap-door in his pulpit, which led, through many dark windings, into a cellar. His adversaries once pursued him into these recesses, and, groping about, said to one another, that they were got into Lob's pound.

This gentleman, or one of the same name and calling, is mentioned by Mr. Prior, in his epistle to Fleetwood Shephard, esquire :

So at pure barn of loud non-con,
Where with my granam I have gone,
When Lobb had sifted all his text,
And I well hop'd the pudding next,
Now to apply, has plagu'd me more
Than all his villain cant before.

923.—*And as the French, we conquer'd once,
Now give us laws for pantaloons,
The length of breeches, and the gathers,
Port-cannons, perriwigs, and feathers—*

Our successful battles in France have always been mentioned with pleasure; and we seem at no time to have been averse to the French fashions. Pantaloons were a kind of loose breeches, commonly made of silk, and puffed, which covered the legs, thighs, and part of the body. They are represented in some of Vandyke's pictures, and may be seen in the Harlequin entertainments.—Port-cannons, were ornaments about the knees of the breeches; they were grown to such excess in France, that Moliere was thought to have done good service, by laughing them out of fashion. Mr. Butler, in his genuine remains, vol. ii. p. 83, says of the huffing courtier, he walks in his Port-cannons like one that stalks

in long grafs. In his *Genuine Remains*, our poet often derides the violent imitation of French fashions. In the second volume is a satire entirely on this subject, which was a very proper object of ridicule, as after the restoration, not only the politics of the court led to it, but, likewise, an earnest desire among the old cavaliers of avoiding the formal and precise gravity of the times immediately preceding. In the pindaric ode to the memory of Du-Val, a poem allowed to be written by our author;

In France, the staple of new modes,
Where garbs and miens are current goods,
That serves the ruder northern nations,
With methods of address and treat,
Prescribes new garnitures and fashions,
And how to drink, and how to eat,
No out of fashioned wine or meat;
Conform their palates to the mode,
And relish that, and not the food;
And, rather than transgress the rule,
Eat kitchen-stuff, and stinking fowl;
For that which we call stinking here,
Is but piquant, and haut-gout, there.

Perriwigs were brought from France about the latter end of the reign of James the first, but not much in use 'till after the restoration.*

928.—*Array'd and dighted Hudibras*—

Dighted, from the Anglo-Saxon word *digtan*, to dress, fit out, polish.

* At first, they were of an immense size in large flowing curls, as we see them in eternal buckles in Westminster Abbey, and on other monuments. Lord Bolingbroke is said to be the first who tied them up in knots, as the counsellors wore them some time ago: this was esteemed so great an undress, that when his lordship first went to court in a wig of this fashion Queen Anne was offended, and said to those about her, this man will come to me next court-day in his night-cap.

929.—Yerst, Erst, adverb, superlative degree, i. e. first, from Er before.

947.—*Where to the hard and rutblefs stones—*

Thus Virgil, montibus & silvis studio jactabat inani.

977.——————*or than the bears,*

Or pageants borne before lord mayors—

I believe at the lord mayor's shew, bears were led in procession, and afterwards baited for the diversion of the populace.

989.—*For he was skilful in black art,*

No less than he that built the fort—

Magnano is before described as a blacksmith, or tinker. See Canto ii.
l. 336.

1003.—*Where leaving them i' th' wretched hole—*

In the edition of 1704 it is printed in Hockly Hole, meaning, by a low pun, the place where their hocks or ankles, were confined. Hockley Hole, or Hockley i' th' Hole, was the name of a place resorted to for vulgar diversions.

1013.—*Quoth he, th' one half of man, his mind,*

Is, sui juris, unconfin'd—

Our author here shews his learning, by bantering the stoic philosophy; and his wit, by comparing Alexander the Great with Diogenes.

1017.—*'Tis not restraint, or liberty,*

That makes men prisoners or free;

But perturbations that possess

The mind, or equanimities—

* The procession of the mob to the stocks is compared to three things: a Roman Triumph, a Lord Mayor's Show, and leading Bears about the streets.

Quisnam igitur liber? sapiens, sibi qui imperiosus;
 Quem neque pauperies, neque mors, neque vincula terrent:
 Responfare cupidinibus, contemnere honores
 Fortis; et in seipso totus teres atque rotundus,
 Externi ne quid valeat per læve morari;
 In quem manca ruit semper fortuna.—

Horat. lib. ii. sat. vii. 83.

Κακός δεσμός, σώματος μὲν τύχη, ψυχῆς δὲ κακία, ὁ μὲν γὰρ τὸ σῶμα λελυμένος, τὴν δὲ
 ψυχὴν δεδεμένος, δειλός· ὁ δ' αὖ τὸ σῶμα δεδεμένος, πῆν δὲ ψυχὴν λελυμένος, ἐλευθερός.

Epict. p. 94. Ed. Relandi, 1711.

1021.—*The whole world was not half so wide*

To Alexander, when he cry'd,

Because he had but one to subdue—

Unus Pellæo juveni non sufficit orbis:

Æstuat infelix angusto limite mundi.—Juven. Sat. x. 168.

1025.—*Diogenes; who is not said—*

————— Dolia nudi

Non ardent Cynici: si fregeris, altera fiet

Cras domus, aut eadem plumbo commissa manebit.

Sensit Alexander, testa cum vidit in illa

Magnum habitatorem, quanto felicior hic, qui

Nil cuperet, quam qui totum sibi posceret orbem,

Passurus gestis æquanda pericula rebus.

Juvenal. Sat. xiv. 308.

1039.—*Suggil'd, from fuggillo, to beat black and blue.*

1043.—*Honour's a lease for lives to come,*

And cannot be extended from

The legal tenant—

Vivit post funera virtus.

1045.—————'tis a chattel
Not to be forfeited in battel—

A man cannot be deprived of his honour, or forfeit it to the conqueror, as he does his arms and accoutrements.

1047.—*If he that in the field is slain,
Be in the bed of honour lain—*

The bed of honour, says Farquhar, is a mighty large bed. Ten thousand people may lie in it together, and never feel one another.

1049.—*He that is beaten may be sed.
To lie in honour's truckle-bed—*

The truckle-bed is a small bed upon wheels, which goes under the larger one.

1061.—*As gifted brethren, preaching by
A carnal hour-glass—*

This preaching by the hour gave room for many jokes. A punning preacher, having talked a full hour, turned his hour-glass, and said: Come, my friends, let us take the other glass; the frames for these hour-glasses remained in many churches till very lately.

1067.—*For who, without a cap and bauble—*

Who but a fool or child, one who deserves a fool's cap, or a child's play-thing.

1071.—*A politic exploit, right fit
For presbyterian zeal and wit—*

Ralpho, being chagrined by his situation, not only blames the misconduct of the knight, which had brought them into the scrape, but sneers at him for his religious principles. The independents, at one time, were as inveterate against the presbyterians, as both of them were against the church.—For an explanation of some following verses, see the note on Canto I. 457.

1088.—*And dare thee to 't with all thy light—*

The independents were great pretenders to the light of the spirit. They supposed that all their actions, as well as their prayers and preachings, were immediately directed by it.

1091.—*That has but any guts in 's brains—*

A proverbial expression for one who has some share of common sense.

1111.—*Where saints themselves are brought to stake—*

The presbyterians, when in power, by means of their synods, assemblies, classes, scribes, presbyters, triers, orders, censures, curses, &c. &c. persecuted the ministers, both of the independents and of the church of England, with violence and cruelty little short of the inquisition. Sir Roger L'Estrange mentions some strong instances of their persecuting tenets.

1117.—*This to the prophet did appear,
Who in a vision saw a bear,
Prefiguring the beastly rage
Of church-rule, in this latter age—*

Daniel vii. 5. And behold another beast, a second, like to a bear ; and it raised up itself on one side ; and it had three ribs in the mouth of it, between the teeth of it : and they said thus unto it, Arise, devour much flesh.

1121.—*As is demonstrated at full
By him that baited the pope's bull—*

The baiting of the pope's bull was the title of a pamphlet written by Henry Burton, rector of St. Matthew, Friday-street, and printed at London in 1627.

1129.—*And then set beaten officers,
Instead of dogs, about their ears—*

Tacitus says of the persecutions under Nero, Percuntibus addita ludibria, ut ferarum tergis coniecti, laniatu canum interirent. Annal. xv. 44.

1139.—*To make presbytery supreme
And kings themselves submit to them—*

The disciplinarians, in the reign of Queen Elizabeth, maintained that kings ought to be subject to ecclesiastical censures, as well as other persons. This doctrine was revived by the presbyterians afterwards, and actually put in practice by the Scots, in their treatment of Charles II. while he continued among them. The presbyterians, in the civil war, maintained that princes must submit their scepters, and throw down their crowns before the church, yea, to lick up the dust of the feet of the church.

1150.—*A mungrel breed of like pernicion—*

The word pernicion, perhaps, is coined by our author: he means of like destructive effect, from the Latin pernicies, though it is used elsewhere.

1152.—*Of scribes, commissioners, and triers—*

The presbyterians had a set of officers called the triers, who examined the candidates for orders, and the presentees to benefices, and sifted the qualifications of lay elders. See the preface to Walker's sufferings of the clergy. As the presbyterians demanded of the church of England, what command, or example, have you for kneeling at the communion, for wearing a surplice, for Lord Bishops, for a penned liturgy, &c. &c. so the independents retorted upon them; where are your lay elders, your presbyters, your classes, your synods, to be found in scripture? Where your steeple houses, and your national church, or your tythes, or your metre psalms, or your two sacraments? shew us a command or example for them? Dr. Hamm.'s, View of the Directory.

1155.—*To find, in lines of beard and face,
The physiognomy of grace—*

The triers pretended to great skill in these matters. If they disliked the face or beard of a man, if he happened to be of a ruddy complexion, or cheerful countenance, they would reject him on these accounts. The precise and puritanical faces of those days may be observed in the prints of the most eminent dissenters, and in the print here inserted.

The modern reader may be inclined to think the dispute between the knight and the squire rather too long. But if he considers that the great object of the poem was to expose to scorn and contempt those sectaries, and those pretenders to extraordinary sanctity, who had overturned the

constitution in church and state ; and, beside that, such enthusiasts were then frequently to be met with ; he will not wonder that the author indulges himself in this fine train of wit and humour.

1159.—*Free from a crack, or flaw of sinning,
As men try pipkins by the ringing—*

They judged of man's inward grace, by his outward complexion. Dr. Echard says, if a man had but a little blood in his cheeks, his condition was accounted very dangerous, and it was almost an infallible sign of reprobation : and I will assure you, says he, a very honest man, of a very sanguine complexion, if he chance to come by an officious zealot's house, might be put in the stocks only for looking fresh in a frosty morning.

———— pulsa, dignoscere cautus
Quid solidum crepet, et pictæ tectoria linguæ.

Perfius, Sat. v. 24.

1161.—*By black caps, underlaid with white—*

Many persons, particularly the dissenters, in our poet's time, were fond of wearing black caps lined with white. See the print of Baxter, and others. These caps, however, were not peculiar to the protestant sectaries, nor always of a black colour ; Master Drurie, a jesuit, who, with a hundred of his auditors, lost his life, October 26, 1623, by the sinking of the garret floor, where he was preaching, is thus described : “ When he had read (his text) he sat down in the chaire, and put upon his head a red quilt cap, having a linnen white one under it, turned up about the brims, and so undertooke his text.”——The doleful Even-song, by Thos. Good, 4to. This continued a fashion for many years after.

1163.—*Which serjeants at the gospel wear—*

The coif, or black worn on the head, is the badge of a serjeant at law.

1165.—*The handkerchief about the neck,
Canonical cravat of sneck—*

A club or junto, which wrote several books against the king, consisted of five eminent holders forth, namely: Stephen Marshall, Edmund Calamy, Thomas Young, Matthew Newcomen, and William Spurstow; the initials of their names make the word Smectymnws: and, by way of distinction, they wore handkerchiefs about their necks, which afterwards degenerated into carnal cravats.—Hall, bishop of Exeter, presented an humble remonstrance to the high court of parliament, in behalf of liturgy and episcopacy; which was answered by the junto under this title, *The Original of Liturgy and Episcopacy discussed by SMECTYMNUUS*; John Milton is supposed to have been concerned in writing it.—For an account of Thomas Young, see Warton's notes on Milton.—The five counsellors of Charles II. in the year 1670, Clifford, Arlington, Buckingham, Ashley, Lauderdale, were called the cabal, from the initials of their names.—Mr. Mark Noble, in his *Memoirs of the Cromwell Family* says, When Oliver resided at St. Ives, he usually went to church with a piece of red flannel about his neck, as he was subject to an inflammation in his throat. P. 105. note.

1173.—*Sure 'tis an orthodox opinion,
That grace is founded in dominion—*

The presbyterians had such an esteem for power, that they thought those who obtained it shewed a mark of grace; and that those only who had grace were entitled to power.

1181.—*Bell and the Dragons chaplains were
More moderate than those by far—*

The priests, their wives, and children, feasted upon the provisions offered to the idol, and pretended that he had devoured them. See the Apocrypha.

1191.—*When butchers were the only clerks—*

Both in the heathen and jewish sacrifices, the animal was frequently slain by the priests.

1193.—*Whose directory was to kill;
And some believe it is so still—*

A banter on the directory, or form of service drawn up by the presbyterians, and substituted for the common prayer.

1207.—*Where every presbyter, and deacon,
Commands the keys for cheese and bacon—*

Daniel Burges, dining with a gentlewoman of his congregation, and a large uncut Cheshire cheese being brought to table, he asked where he should cut it. She replied, Where you please, Mr. Burges. Upon which he ordered his servant to carry it to his own house, for he would cut it at home.

1209.—*And ev'ry hamlet's governed
by's holiness, the church's head—*

The gentlemen of Cheshire sent a remonstrance to the parliament, wherein they complained, that, instead of having twenty-six bishops, they were then governed by a numerous presbytery, amounting, with lay-elders and others, to 40,000. This government, say they, is purely papal, for every minister exercises papal jurisdiction. Dr. Grey quotes from Sir John Birkenhead revived :

But never look for health nor peace
If once presbytery jade us,
When every priest becomes a pope,
When tinkers and sow-gelders,
May, if they can but 'scape the rope,
Be princes and lay-elders.

1211.—*More haughty and severe in's place
than Gregory and Boniface—*

The former was consecrated in the year 1073, the latter elected in 1294. Two most insolent and assuming popes, who wanted to raise the tiara above all the crowned heads in christendom.—Gregory the seventh, commonly called Hildebrand, was the first who arrogated to himself the authority to excommunicate and depose the emperor. Boniface the third, was he who assumed the title of universal bishop.—Boniface the eighth, at the jubilee instituted by himself, appeared one day in the habit of a pope, and the next day in that of an emperor. He caused two swords to be carried before him, to shew that he was invested with all power ecclesiastical and temporal.

1217.—*'Tis that the whore of Babylon,
With many heads, did ride upon—*

The church of Rome has often been compared to the whore of Babylon, mentioned in the seventeenth chapter of the Revelations. The beast, which the whore rode upon, is here said to signify the presbyterian establishment: and the seven, or many heads of the beast, are interpreted, by the poet, to mean their several officers, deacons, priests, scribes, lay-elders, &c. &c.

1221.—*Lay-elder, Simeon to Levi—*

That is, Lay-elder, an associate to the priesthood, for interested, if not for iniquitous purposes; alluding to Genesis xlix. 5. 6. Simeon and Levi are brethren; instruments of cruelty are in their habitations: O, my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united; for in their anger they slew a man. Mr. Robert Gordon, in his history of the illustrious family of Gordon, vol. ii. p. 197. compares the solemn league and covenant with the holy league in France: he says they were as like as one egg to another, the one was nursed by the Jesuits, the other by the Scots presbyterians, Simeon and Levi.—See Doughties *Veletationes Polemicæ*, p. 74.

1223.—*As loins of patriarchs, prince-prelate,
And bishop-secular—*

Such is the bishop and prince of Liege, and such are several of the bishops in Germany.

1226.—*Clerick before, and lay behind—*

A trifling book called a key to Hudibras, under the name of Sir Roger L'Estrange, pretends to decipher all the characters in the poem, and tells us, that one Andrew Crawford was here intended. This character is supposed by others to have been designed for William Dunning, a Scotch presbyter. But, probably, the author meant no more than to give a general representation of the lay-elders.

1227.—*A lawless linsy-woolsey brother—*

Lawless, because it was forbidden by the Levitical law to wear a mixture of linen and woollen in the same garment.

1237.—*When superciliously he sifts
Through coarsest boulder others gifts—*

A bolter is the sieve by which the millers dress their flour.

1249.—*So Cardinals, they say, do grope
At th' other end the new-made pope—*

See, in Platina's lives of the popes, the well known story of pope Joan, or John VIII. The stercorary chair, as appears by Burchard's diary, was used at the installations of Innocent VIII. and Sextus IV. See Breguigny in account of MS. in the French king's library, 8vo. 1789. vol. I. p. 210.

1257.—*And I shall bring you, with your pack
Of fallacies, t' Elenchi back—*

Elenchi are arguments which deceive under an appearance of truth. The knight says he shall make the deception apparent. The name is

given, by Aristotle, to those syllogisms which have seemingly a fair, but in reality a contradictory conclusion. A chief design of Aristotle's logic is to establish rules for the trial of arguments, and to guard against sophism: For in his time Zeno, Parmenides, and others, had set up a false method of reasoning, which he makes it his business to detect and defeat.

1261.—*I'll force you, by right ratiocination—*

The poet makes tio, in ratiocination, constitute but one syllable, as in verse 1378, but in p. i. c. i. v. 78. he makes tio two syllables.

1262.—*To leave your vitiligation—*

That is, your perverse humour of wrangling. Erasmus, in the *Moriæ encomium*, has the following passage: "Etenim non deerunt fortasse
" vitilitigatores, qui calumnientur partim leviores esse nugas quam ut
" theologum deceant, partim mordaciores quam ut Christianæ conve-
" nian, modestiæ." Vitilitigatores, i. e. obrectatores et calumniatores, quos Cato, novato verbo, a vitio et morbo litigandi vitilitigatores appellabat, ut testatur Plin. in præfat. historiæ mundi.

1264.—*And argue dialecticws—*

That is logically.

1277.—*That both are animalia—*

Suppose we read, that both *indeed* are animalia.

1279.—*For though they do agree in kind,
Specific difference we find—*

Between animate and inanimate things, as between a man and a tree, there is a generical difference; that is, they are not of the same kind or genus. Between rational and sensitive creatures, as a man and a bear, there is a specific difference; for though they agree in the genus of animals, or living creatures, yet they differ in the species as to reason. Between two men, Plato and Socrates, there is a numerical difference; for, though they are of the same species as rational creatures, yet they are not one and the same, but two men. See Part ii. Canto i. l. 150.

1281.—*And can no more make bears of these
Than prove my horse is Socrates—*

Or that my horse is a man. Aristotle, in his disquisitions, uses the word Socrates as an appellative for man in general. From thence it was taken up in the schools.

1307.—*Whelp'd without form, until the dam
Have lickt him into shape and frame—*

We must not expect our poet's philosophy to be strictly true: it is sufficient that it agree with the notions commonly handed down. Thus Ovid:

Nec catulus, partu quem reddidit ursa recenti,
Sed male viva caro est: lambendo mater in artus
Fingit: et in formam, quantam capit ipsa, reducit.

Metam. xv. 379.

Pliny, in his natural history, lib. 8. ch. 36. says: Hi sunt candida informisque caro, paulo muribus major, sine oculis, sine pilo, ungues

tantum prominent ; hanc lambendo paulatim figurant. But this silly opinion is refuted by Brown, in his *Vulgar Errors*, book 3, ch. 6.

1317.—*A strange chimera—*

Chimæra was a fabulous monster, thus described by Homer :

————— ἡ δ' αὖ ἐν θείῳ γένος, ἢ ἀνθρώπων,
Προσθε λεων, οπίθεν δὲ δράκων, μεσση δὲ χιμαιρα.

Iliad. vi. 180.

Eustathius, on the passage, has abundance of Greek learning. Hesiod has given the chimæra three heads. Theog. 319.

1329.—*And is the same that Ranter said,*

Who, arguing with me, broke my head—

The ranters were a wild sect, that denied all the doctrines of religion, natural and revealed. With one of these the knight had entered into a dispute, and at last came to blows. See a ranter's character, in Butler's posthumous works. Whitlocke says the soldiers in the parliament army were frequently punished for being *Ranters*.—Nero clothed Christians in the skins of wild beasts ; but these wrapt wild beasts in the skins of Christians.

1339.—*Learning, that cobweb of the brain,*

Profane, erroneous, and vain—

Dr. South, in his sermon preached in Westminster Abbey, 1692, says, speaking of the times about 50 years before, Latin unto them was a mortal crime, and Greek looked upon as a sin against the Holy Ghost ; that all learning was then cryed down, so that with them the best preachers were such as could not read, and the ablest divines such as could not write : in all their preachments they so highly pretended to the spirit, that they hardly could spell the letter. To be blind, was with them

the proper qualification of a spiritual guide, and to be book-learned (as they called it) and to be irreligious, were almost terms convertible. None were thought fit for the ministry but tradesmen and mechanics, because none else were allowed to have the spirit. Those only were accounted like St. Paul who could work with their hands, and, in a literal sense, drive the nail home, and be able to make a pulpit before they preached in it.

The independents and anabaptists were great enemies to all human learning: they thought that preaching, and every thing else, was to come by inspiration.

When Jack Cade ordered Lord Say's head to be struck off, he said to him: "I am the beesom that must sweep the court clean of such filth as thou art. 'Thou hast most traiterously corrupted the youth of the realm, in erecting a grammar school. And whereas, before, our fathers had no other books, but the score and the tally, thou hast caused printing to be used: and, contrary to the king, his crown and dignity, thou hast built a paper-mill. It will be proved, to thy face, that thou hast men about thee, that usually talk of a noun and a verb, and such abominable words as no christian ear can endure to hear.'"—In Mr. Butler's MS. I find the following reflections on this subject:

"The modern doctrine of the court, that men's natural parts are rather impaired than improved by study and learning, is ridiculously false; and the design of it as plain as its ignorant nonsense—no more than what the levellers and quakers found out before them: that is, to bring down all other men, whom they have no possibility of coming near any other way, to an equality with themselves; that no man may be thought to receive any advantage by that, which they, with all their confidence, dare not pretend to."

“ It is true that some learned men, by their want of judgment and discretion, will sometimes do and say things that appear ridiculous to those who are entirely ignorant : but he, who from hence takes measure of all others, is most indiscreet. For no one can make another man's want of reason a just cause for not improving his own, but he who would have been as little the better for it, if he had taken the same pains.”

“ He is a fool that has nothing of philosophy in him ; but not so much so as he who has nothing else but philosophy.”

“ He that has less learning than his capacity is able to manage, shall have more use of it than he that has more than he can master ; for no man can possibly have a ready and active command of that which is too heavy for him, *Qui ultra facultates sapit, desipit*. Sense and reason are too chargeable for the ordinary occasions of scholars, and what they are not able to go to the expense of : therefore metaphysics are better for their purposes, as being cheap, which any dunce may bear the expense of, and which make a better noise in the ears of the ignorant than that which is true and right. *Non qui plurima, sed qui utilia legerunt, eruditi habendi.*”

“ A blind man knows he cannot see, and is glad to be led, though it be but by a dog ; but he that is blind in his understanding, which is the worst blindness of all, believes he sees as well as the best ; and scorns a guide.”

“ Men glory in that which is their infelicity.—Learning Greek and Latin, to understand the sciences contained in them, which commonly proves no better bargain than he makes, who breaks his teeth to crack a nut, which has nothing but a maggot in it. He that hath many languages to express his thoughts, but no thoughts worth expressing, is like one who can write a good hand, but never the better sense ; or one who can cast up any sums of money, but has none to reckon.”

“ They who study mathematics only to fix their minds, and render them steadier to apply to other things, as there are many who profess to do, are as wise as those who think, by rowing in boats, to learn to swim.”

“ He that has made an hasty march through most arts and sciences, is like an ill captain, who leaves garrisons and strong holds behind him.”

“ The arts and sciences are only tools,
Which students do their business with in schools:
Although great men have said, 'tis more abstruse,
And hard to understand them, than their use.
And though they were intended but in order
To better things, few ever venture further.
But as all good designs are so accurst,
The best intended often prove the worst;
So what was meant t' improve the world, quite cross,
Has turn'd to its calamity and loss.”

“ The greatest part of learning's only meant
For curiosity and ornament.
And therefore most pretending virtuosos,
Like Indians, bore their lips and flat their noses.
When 'tis their artificial want of wit,
That spoils their work, instead of mending it.
To prove by syllogism is but to spell,
A proposition like a syllable.”

“ Critics esteem no sciences so noble,
As worn out languages, to vamp and cobble.
And when they had corrected all old copies,
To cut themselves out work, made new and foppish,
Assum'd an arbitrary power t'invent
And overdo what th' author never meant.

Could find a deeper subtler meaning out,
Than th' innocentest writer ever thought."

" Good scholars are but journeymen to nature,
That shews them all their tricks to imitate her :
Though some mistake the reason she proposes,
And make her imitate their virtuosos.
And arts and sciences are but a kind
Of trade and occupation of the mind :
An exercise by which mankind is taught
The discipline and management of thought
To best advantages ; and takes its lesson
From nature, or her secretary reason.—
Is both the best or worst way of instructing,
As men mistake or understand her doctrine :
That as it happens proves the legerdemain,
Or practical dexterity of the brain :
And renders all that have to do with books,
The fairest gamesters, or the falsest rooks.
For there's a wide and a vast difference,
Between a man's own, and another's sense ;
As is of those that drive a trade upon
Other men's reputation and their own.
And as more cheats are used in public stocks,
So those that trade upon account of books,
Are greater rooks than he who singly deals
Upon his own account and nothing steals."

1346.—*Like little David in Saul's doublet—*

See 1 Samuel xvii. 38.

1357.—*As if rules were not in the schools*

deriv'd from truth, but truth from rules—

Bishop Warburton, in a note on these lines, says : “ This observation is just, the Logicians have run into strange absurdities of this kind : Peter Ramus, the best of them, in his Logic, rejects a very just argument of Cicero's as sophistical, because it did not jump right with his rules.

1373.—*Mere disparata—*

Things totally different from each other.

NOTES.

PART II. CANTO I.

Argument.—*The knight being clapp'd by th' heels in prison,
The last unhappy expedition—*

1. and 2.—In the author's corrected copy, printed 1674, the lines stand thus, but in the edition printed ten years before, we read,

*The knight, by damnable magician,
Being cast illegally in prison.*

In the edition of 1704 the old reading was restored, but we have in general used the author's corrected copy.

3.—*Love brings his action on the case—*

We may observe how justly Mr. Butler, who was an able lawyer, applies all law terms.—An action on the case, is a general action given for redress of wrongs and injuries, done without force, and by law not provided against, in order to have satisfaction for damages.—The author informs us, in his own note, at the beginning of this canto, that he had the fourth *Æneis* of Virgil in view, which passes from the tumults of war and the fatigues of a dangerous voyage, to the tender subject of love.—The French translator has divided the poem into nine

cantos, and not into parts : but, as the poet published his work at three different times, and in his corrected copy continued the division into parts, it is taking too great a liberty for any commentator to alter that arrangement : especially as he might do it, as before observed, in imitation of Spenser, and the Italian and Spanish poets Tasso, Ariosto, Alonso de Ercilla, &c. &c.

3.—*And all those harsh and rugged sounds—*

Shakespeare says, Our stern alarms are chang'd to merry meetings, our dreadful marches to delightful measures. Rich. III. Sc. 1.

9.—*Is 't not enough to make one strange—*

That is, to make one wonder : strange, here, is an adjective ; when a man sees a new or unexpected object, he is said to be strange to it.

11.—*But make all people do and say*

The same things still the self same way—

Few men have genius enough to vary their style ; but both poets and painters are very apt to be mannerists.

17.—*Till drawing blood o' th' dames, like witches,*

They 're forthwith cured of their caprices—

It was a vulgar notion that, if you drew blood from a witch, she could not hurt you. Thus Cleveland, in his Rebel Scot :

Scots are like witches ; do but whet your pen,

Scratch till the blood comes, they 'll not hurt you then.

20.—*By pulling plaisters off their sores—*

By shewing their wounds to the ladies.

23.—*Some force whole regions, in despite*

O' geography, to change their site ;

Make former times shake hands with latter,

And that which was before, come after—

These were common faults with romance writers : even Shakespear and Virgil have not wholly avoided them. The former transports his characters, in a quarter of an hour, from France to England : the latter has formed an intrigue between Dido and Æneas, who probably lived in very distant periods. The Spanish writers are complained of for these errors.—Don Quixote, vol. ii. ch. 21.

40.—*His dog-bolt fortune was so low,*

That either it must quickly end,

Or turn about again, and mend—

It was a maxim among the stoic philosophers, many of whose tenets seem to be adopted by our knight, that things which were violent could not be lasting. *Si longa est, levis est; si gravis est, brevis est.*—The term dog-bolt, may be taken from the situation of a rabbit, or other animal, that is forced from its hole by a dog, and then said to bolt. Unless it ought to have been written *dolg-bote*, which, in the Saxon law, signifies a recompense for an hurt or injury. *Cyclopædia.*—In English, dog, in composition, like *δύς* in Greek, implies that the thing denoted by the noun annexed to it, is vile, bad, savage, or unfortunate in its kind : thus dog-rose, dog-latin, dog-trick, dog-cheap, and many others.

45.—*There is a tall long-sided dame—*

Our author has evidently followed Virgil (*Æneid.* iv. 180.) in some parts of this description of fame. Thus,

Ingrediturque solo, et caput inter nubila condit.

But wond'rous light—

———— *malum qua non velocius ullum :*

Mobilitate viget, viresque acquirit eundo.

———— *pedibus celerem, et pernicibus alis.*

Upon her shoulders wings she wears,

Like hanging sleeves, lin'd through with ears,

And eyes, and tongue, as poets list.

———— *cui, quot sunt corpore plumæ,*

Tot vigiles oculi subter (mirabile dictu)

Tot linguæ, totidem ora sonant, tot subrigit aures.

And sometimes carries truth, oft lies.

Tam ficti, pravique tenax, quam nuncia veri.

47.—*That like a thin camelion boards*

Herself on air—

The vulgar notion is, that camelions live on air ; but they are known to feed on flies, caterpillars, and other insects.

48.—*And eats her words—*

Mr. Warburton has an ingenious note upon this passage. The beauty of it, he says, consists in the double meaning : the first alluding to Fame's living on report ; the second, an insinuation that, if a report is

narrowly inquired into, and traced up to the original author, it is made to contradict itself.

53.—*With these she through the welkin flies—*

Welkin is derived from the Anglo-Saxon wole, wolen, clouds. It is used, in general, by the English poets, for we seldom meet with it in prose, to denote the sky or visible region of the air. But Chaucer seems to distinguish between sky and welkin :

He let a certaine winde ygo,
That blew so hideously and hie,
That it ne lefte not a skie, (cloud)
In all the welkin long and brode.

55.—*With letters hung, like eastern pigeons—*

Every one has heard of the pigeons of Aleppo, which served as couriers. The birds were taken from their young ones, and conveyed to any distant places in open cages. If it was necessary to send home any intelligence, a pigeon was let loose, with a billet tied to her foot, and she flew back with the utmost expedition. They would return in ten hours from Alexandretta to Aleppo, and in two days from Bagdad. Savary says, they have traversed the former in the space of five or six hours. This method was practised at Mutina, when besieged by Antony. See Pliny's Natural History, lib. x. 37. Anacreon's Dove says, she was employed to carry love-letters for her master.

Και νον ορας εκεινα

Επισολας νομιζω

Bruncks. Analect. Tom. i.

56.—*And Mercuries of furbest regions ;
Diurnals writ for regulation
Of lying, to inform the nation—*

The newspapers of those times, called Mercuries and Diurnals, were not more authentic than similar publications are at present. Each party had its Mercuries : there was Mercurius Rusticus, and Mercurius Aulicus.

59.—*And by their public use to bring down
The rate of whetstones in the kingdom—*

The observations on the learning of Shakespear will explain this passage. We there read—"a happy talent for lying, familiar enough to those men of fire, who looked on every one graver than themselves as their *whetstone*." This, you may remember, is a proverbial term, denoting an excitement to lying, or a subject that gave a man an opportunity of breaking a jest upon another.

— fungar vice cotis.

Hor. Ars Poet. l. 304.

Thus Shakespear makes Cælia reply to Rosalind upon the entry of the clown : " Fortune hath sent this natural for our whetstone ;" for always the dulness of the fool is the whetstone of the wits. And Johnson, alluding to the same, in the character of Amorphus, says—" He will lye cheaper than any beggar, and louder than any clock ; for which he is right properly accommodated to the whetstone, his page."—This, says Mr. W. will explain a smart repartee of Sir Francis Bacon before King James, to whom Sir Kenelm Digby was relating, that he had seen the true philosopher's stone in the possession of a hermit in Italy : when the king was very curious to know what sort of a stone it was ; and Sir Kenelm, much puzzled in describing it, Sir Francis Bacon said—" Per-

haps it was a whetstone." To lye, for a whetstone, at Temple Sowerby, in Westmoreland. See Sir J. Harington's Brief View, p. 179. Exmoor Courtship, p. 26. n.

61.—*About her neck a paquet-male—*

This is a good trait in the character of Fame: laden with reports, as a postboy with letters in his male. The word male is derived from the Greek *μηλον* ovis, *μηλωτη* pellis ovina, because made of leather, frequently sheep-skin: hence the French word *maille*, now written in English, mail.

66.—*And puppies whelp'd with twice two legs—*

To make this story wonderful as the rest, ought we not to read thrice two, or thrice four legs?

69.—*Two trumpets she does sound at once—*

In Pope's Temple of Fame, she has the trumpet of eternal praise, and the trumpet of slander. Chaucer makes Eolus an attendant on Fame, and blow the clarion of laud and the clarion of slander, alternately, according to her directions: the latter is described as black and stinking.

71.—*But whether both with the same wind,
Or one before, and one behind—*

This Hudibrastick description is imitated, but very unequally, by Cotton, in his Travesty of the Fourth Book of Virgil.

77.—*This tattling gossip—*

Gossip or God-sib, is a Saxon word, signifying cognata ex parte dei, or godmother. It is now likewise become an appellation for any idle woman. Tattle, i. e. fine modo garrire.

79.—*And straight the spiteful tidings bears,
Of all, to th' unkind widows ears—*

Protinus ad regem curfus detorquet Iarban,
Incenditque animum dictis.—Virg. Æn. iv. 196.

81.—*Democritus ne'er laugh'd so loud—*

Perpetuo risu pulmonem agitare solebat
Democritus—

Ridebat curas, nec non et gaudia vulgi;
Interdum et lacrymas.—Juv. Sat. x. 34—51.

95.—*This b'ing resolv'd, she call'd for hood
And usher, implements abroad—*

Some have doubted whether the word usher denotes an attendant, or part of her dress; but from p. 3. c. 3. l. 399. it is plain that it signifies the former.

Besides two more of her retinue,
To testify what pass'd between you.

109.—*And by him, in another hole,
Afflicted Ralpho, cheek by jowl—*

That is cheek to cheek; sometimes pronounced jig by jole; but here properly written, and derived from two Anglo-Saxon words ceac, maxilla, and ciol or ceole guttur.

132.—*Have heard the devil beat a drum—*

The story of Mr. Mompeffon's house being haunted by a drummer, made a great noise about the time our author wrote. The narrative is in Mr. Glanvil's book of Witchcraft.

143.—*And speak with such respect and honour,
Both of the beard, and the beard's owner—*

See the dignity of the beard maintained by Dr. Bulwer in his *Artificial Changeling*, p. 196.—He says, shaving the chin is justly to be accounted a note of effeminacy, as appears by Eunuchs, who produce not a beard, the sign of virility. Alexander and his officers did not shave their beards till they were effeminated by Persian luxury. It was late before barbers were in request at Rome: they first came from Sicily 454 years after the foundation of Rome: Varro tells us, they were introduced by Ticinius Mena. Scipio Africanus was the first who shaved his face every day: the Emperor Augustus used this practice. See Pliny's *Nat. Hist.* b. vii. c. 59. Diogenes seeing one with a smooth shaved chin, said to him, "Hast thou whereof to accuse nature for making thee a man and not a woman."—The Rhodians and Byzantines, contrary to the practice of modern Russians, persisted against their laws and edicts in shaving, and the use of the razor.—Ulmus de fine barbæ humanæ, is of opinion, that the beard seems not merely for ornament, or age, or sex, nor for covering, nor cleanliness, but to serve the office of the human soul. And that nature gave to mankind a beard, that it might remain as an index in the face of the masculine generative faculty.—Beard-haters are by Barclay clapp'd on board the ship of fools.

Laudis erat quondam barbatus esse parentes
 Atque supercilium mento gestare pudico
 Socratis exemplo, barbam nutrire solebant
 Cultores sophiæ.

Falſe hair was worn by the Roman Ladies. Marshal ſays,

Jurat capillos eſſe, quos emit ſuos
 Fabulla, nunquid illa, Paulle, pejerat.

And again,

Fœmina procedit denſiſſima crinibus emptis
 Proque ſuis alios efficit arte ſuos;
 Nec pudor eſt emiſſe palam.—

171.—*Than if't were prun'd, and ſtarch'd, and lander'a,
 And cut ſquare by the Ruſſian ſtandard—*

The beaus, in the reigns of James I. and Charles I. ſpent as much time in dreſſing their beards, as modern beaus do in dreſſing their hair; and many of them kept a perſon to read to them while the operation was performing. It is well known what great difficulty the Czar Peter of Ruſſia met with in obliging his ſubjects to cut off their beards.—See more on this ſubject in Dr. Grey's note on this paſſage.

178.—*Altho' i' th' rear, your beard the van led—*

The van is the front or fore part of an army, and commonly the poſt of danger and honour; the rear the hinder part. So that making a front in the rear muſt be retreating from the enemy. By this comical expreſſion the lady ſignifies that he turned tail to them, by which means his ſhoulders ſped worſe than his beard.

183.—*Quoth Hudibras, this thing call'd pain—*

Some tenets of the stoic philosophers are here burlesqued with great humour.

202.—*And dy'd of mere opinion straight—*

See Grey's note on the passage, where are several stories of this sort.

203.—*Others, tho' wounded fore in reason,*

Felt no contusion, nor discretion—

As it is here stop'd, it signifies, others though really and forely wounded, (See the Lady's Answer, line 217) felt no bruise or cut: but if we put a semicolon after fore, and no stop after reason, the meaning may be, others, though wounded fore in body, yet in mind or imagination felt no bruise or cut. Discretion here signifies a cut, or separation of parts.

205.—*A Saxon duke did grow so fat,*

That mice, as histories relate,

Ate grots and labyrinths to dwell in

His postique parts, without his feeling—

He justly argues from this story, that if a man could be so gnawed and mangled in those parts, without his feeling it, a kick in the same place would not much hurt him. See Butler's Remains, vol. i. p. 31. where it is asserted, that the note in the old editions is by Butler himself. I cannot fix this story on any particular duke of Saxony. It may be paral-

leled by the case of an inferior animal, as related by a pretended eye-witness.—In Arcadia scio me esse spectatum suem, quæ præ pinguedine carnis, non modo surgere non posset; sed etiam ut in ejus corpore forex, exesâ carne, nidum fecisset, et peperisset mures. Varro, ii. 4. 12.

235.—*Th' old Romans freedom did bestow;
Our princes worship, with a blow—*

One form of declaring a slave free, at Rome, was for the prætor, in the presence of certain persons, to give the slave a light stroke with a small stick, from its use called vindicta.

*Tunc mihi dominus, rerum imperiis hominumque,
Tot tantisque minor? quem ter vindicta quaterque
Imposita haud unquam miserâ formidine privet?*

Horat. Sat. II. 7. 75.

*Vindictâ postquam meus a prætore recessi,
Cur mihi non liceat jussit quodcunque voluntas.*

Perfius, V. 88.

Sometimes freedom was given by an alapa, or blow with the open hand upon the face or head.

————— *Quibus una Quiritem
Vertigo facit.*—Perf. v. 75.

Quos manumittebant eos, Alapa percussos, circumagebant et liberos confirmabant: from hence, perhaps, came the saying of a man's being giddy, or having his head turned with his good fortune.

*Verterit hunc dominus, momento turbinis exit
Marcus Dama.*—Perf. V. 78.

237.—*King Pyrrhus cur'd his splenetic,
And testy courtiers with a kick—*

It was a general belief that he could cure the spleen by sacrificing a white cock, and with his right foot gently pressing the spleen of the persons, laid down on their backs, a little on one side. Nor was any so poor and inconsiderable as not to receive the benefit of his royal touch, if he desired it. The toe of that foot was said to have a divine virtue, for after his death, the rest of his body being consumed, this was found unhurt and untouched by the fire.—Vid. Plutarch. in Vita Pyrrhi, sub initio.

239.—Negus was king of Abyssinia.

243.—*First has him laid upon his belly,
Then beaten back and side t' a jelly—*

This story is told in Le Blanc's Travels, part ii. ch. 4.

250.—*That, like his sword, endures the anvil—*

———τυπτεσθαι, μυδρος

υπομενειν πληγας, ακμων.

See the character of a parasite in the comic fragments. Grot. dicta poetarum apud Stobæum.

254.—*Will run away from his own shadow—*

The fury of Bucephalus proceeded from the fear of his own shadow. Rabelais, vol. i. c. 14.

259.—*In close catasta shut—*

A cage or prison wherein slaves were exposed for sale.

_____ ne sit præstantior alter,
Cappadocas rigida pingues plaussisse catasta.

Perfius, Sat. vi.

265.—*I'll make this low dejected fate*

Advance me to a greater height—

_____ ὥστε μηδεις προς θεων

Πρατλων κακως λιαν αθυμηση ποτε

Ισως γαρ αγαθα τετο προΦασις γινεται.

Menand. Fragm. p. 108.

269.—*Great wits and valours, like great states,*

Do sometimes sink with their own weights—

Suis et ipsa Roma viribus ruit.

271.—*Th' extremes of glory and of shame,*

Like east and west, become the same—

That is, glory and shame, which are as opposite as east and west, become the same as in the two following verses,

No Indian prince has to his palace
More followers, than a thief to the gallows.

277.—*Such great atchievements cannot fail*

To cast salt on a woman's tail—

Alluding to the common saying:—You will catch the bird if you throw salt on his tail.

286.—*Wines work when vines are in the flower—*

A proverbial expression for the fairest and best opportunity of doing any thing. It is a common observation among brewers, distillers of Geneva, and vinegar makers, that their liquors ferment best when the plants used in them are in flower. Boerhaave's Chem. 4to. p. 288. Hudibras vainly compares himself to the vine in flower, for he thinks he has set the widow fermenting. Willis de Ferment. says, Vulgo increbuit opinio quod selecta quædam anni tempora, ea nimirum in quibus vegetabilia cujus generis florent, &c. et vina quo tempore vitis efflorescit, turgescantias denuo concipiant. See also Sir Kenelm Digby on the cure of wounds by sympathetic powder. Stains in linen, by vegetable juices, are most easily taken out when the several plants are in their prime. Examples, in raspberries, quinces, hops, &c. See Boyle's History of Air.

295.—*And if I fail in love or troth—*

The word troth, from the Saxon treorth, signifies punctuality or fidelity in performing an agreement.

305.—*Quoth Hudibras, 'tis a caprich—*

A whim or fancy ; from the Italian word capriccio.

309.—*Love in your heart as idly burns,*

As fire in antique Roman urns—

Fortunius Licetus wrote a large discourse concerning these urns ; from whence Bishop Wilkins, in his Mathematical Memoirs, hath recited many particulars. In Cambden's Description of Yorkshire, a lamp is said to have been found in the tent of Constantius Chlorus.—An extraordinary one is mentioned by St. Augustin, de Civitate, Dei 21. 6. Ar-

gyro est phanum Veneris super mare: ibi est lucerna super candelabrum posita, lucens ad mare sub divo cœli, nam neque ventus aspergit neque pluvia extinguit.—The story of the lamp, in the sepulchre of Tullia, the daughter of Cicero, which was supposed to have burnt above 1550 years, is told by Pancirollus and others; sed credat Judæus. M. le Prince de St. Severe accounts for the appearance on philosophical principles, in a pamphlet published at Naples 1753, “Je crois,” says he, “d’avoir convaincu d’être fabuleuse l’opinion des lampes perpetuelles des anciens. Les lumières imaginaires, que l’on a vu quelquefois dans les anciens sepulcres, ont été produites par le subite ascension des fels qui y étoient renfermés.” He should rather have said, by the inflammable air so frequently generated in pits and caverns. This supposition is confirmed by a letter of Jerome Giordano to the noble author, dated Lucera, Sept. 19, 1753, giving a curious account of an ancient sepulchre opened there in that year.

332.—*Out of your own fantastic way—*

It has generally been printed fanatique: but, I believe, most readers will approve of Dr. Grey’s alteration. It agrees better with the sense, and with what she says afterward—

Yet ’tis no fantastique pique
I have to love, nor any dislike.

Though fanatic sometimes signifies mad, irrational, absurd; thus Juvenal iv.

————— ut fanaticus æstro,
Percussus, Bellona tuo —————

353.—*Reduc'd his leaguer-lions' skin*

T' a petticoat—

Leaguer signifies a siege laid to a town; it seems to be also used for a pitched or standing camp: a leaguer coat is a sort of watch cloak, or coat used by soldiers when they are at a siege, or upon duty. Hudibras here speaks of the lion's skin as Hercules's leaguer, or military habit, his campaign coat. See Skinner's Lexicon; Art. Leaguer.—Læna, in Latin, is by Ainsworth translated a soldier's leaguer coat.—Hercules changed clothes with Omphale. Ovid. Fasti, xi.

Cultibus Alciden instruit illa suis,

Dat tennes tunicas Gætulo murice tinctas,

Ipfa capit clavamque gravem, spoliūque leonis.

355.—*Seiz'd on his club, and made it dwindle—*

Mæonias inter calathum tenuisse puellas

Diceris; & dominæ pertinuisset minas.

Non fugis, Alcide, victricem mille laborum

Rasilibus calathis imposuisse manum,

Craffaue robusto deducis pollice fila,

Æquaue formosæ pensa rependis heræ.

Ovid. Epist. Dejanira Herculi.

359.—*Set popes and cardinals agog,*

To play with pages at leap-frog—

Cardinal Cafa, archbishop of Beneventum, was accused of having written some Italian verses, in his youth, in praise of sodomy.

362.—*And flux'd the house of many a burges—*

This alludes to Oliver Cromwell turning the members out of the

House of Commons, and calling Harry Martin and Sir Peter Wentworth whoremasters. Echard's History of England, vol. ii. p. 275.

369.—*Made 'em corvet like Spanish jenets,
And take the ring at madam ———*

The Tatler mentions a lady of this stamp, called Bennet.

371.—*'Twas he that made St. Francis do
More than the devil could tempt him to—*

In the legend of the life of St. Francis, we are told, that being tempted by the devil in the shape of a virgin, he subdued his passion by embracing a pillar of snow.

378.—*He bung a garland on his engine—*

In the History of the Life of Lewis XIII. by James Howell, Esq. p. 80. it is said, that the French horsemen, who were killed at the Isle of Rhè, had their mistresses favours tyed about their engines.

383.—*And sung, as out of tune, against,
As Turk and Pope are by the saints—*

Perhaps the saints were fond of Robert Wisdom's Hymn—

“ Preserve us, Lord, by thy dear word—

“ From Turk and Pope, defend us, Lord.”

393.—*This made the beauteous queen of Crete
To take a town-bull for her sweet—*

Pasiphaë, the wife of Minos, was in love with a man, whose name was Taurus, or bull.

401.—'Twas this made vestal-maids love-sick,
And venture to be buried quick—

By the Roman law the vestal virgins were buried alive, if they broke their vow of chastity.

403.—Some, by their fathers and their brothers—

Myrrha patrem, sed non quo filia debet, amavit.

Ovid. de Arte Am. l. 285:

405.—'Tis this that proudest dames enamours
On lacquies, and varlets-des-chambres—

Varlet was formerly used in the same sense as valet: perhaps our poet might please himself with the meaning given to this word in later days, when it came to denote a rogue. The word knave, which now signifies a cheat, formerly meant no more than a servant. Thus, in an old translation of St. Paul's epistles, and in Dryden—Mr. Butler, in his posthumous works, uses the word varlet for bumbailiff, though I do not find it in this sense in any dictionary. See Butler's Genuine Remains, vol. ii. p. 81. and 171.—Thus fur in Latin,

Quid domini faciant, audent cum talia fures.

Virg. Ecl. iii. 16.

Exilis domus est, ubi non et multa supersunt,
Et dominum fallunt, et profunt furibus.

Hor. Epist. lib. i. 6. 45.

The passage is quoted by Plutarch in the life of Lucullus.

409.—*To slight the world, and to disparage
Claps, issue, infamy, and marriage—*

That is, to slight the opinion of the world, and to undertake the want of issue and marriage on the one hand, and the acquisition of claps and infamy on the other: or perhaps the poet meant a bitter sneer on matrimony, by saying love makes them submit to the embraces of their inferiors, and consequently to disregard four principal evils of such connections, disease, child-bearing, disgrace, and marriage.

418.—*That at the windore-eye does steal in—*

Thus it is spelt in most editions, and perhaps most agreeably to the etymology. See Skinner.

425.—*Which footy chymists stop in boles,
When out of wood they extract coles—*

Charcoal colliers, in order to keep their wood from blazing when it is in the pit, cover it carefully with turf and mould.

429.—*'Tis like that sturdy thief that stole,
And dragg'd beasts backward into's hole—*

Cacus, a noted robber, who, when he had stolen cattle, drew them backward by their tails into his den, lest they should be traced and discovered——

At furis Caci mens effera, ne quid inausum
Aut intentatum scelerisve dolive fuisset:
Quatuor a stabulis præstanti corpore tauros
Avertit, totidem formâ superante juvenças.

Atque hos, ne qua forent pedibus vestigia rectis,
Caudâ in speluncam tractos, versisque viarum
Indiciis raptos, faxo occultabat opaco.

Æneis viii. 205.

437.—*I'll prove myself as close and virtuous
As your own secretary, Albertus—*

Albertus Magnus was Bishop of Ratisbon, about the year 1260, and wrote a book, entitled, *De Secretis Mulierum*. Hence the poet facetiously calls him the women's secretary. It was printed at Amsterdam, in the year 1643, with another silly book, entitled, *Michaelis Scoti de Secretis Naturæ Opus*.

449.—*He that will win his dame, must do
As love does, when he bends his bow;
With the one hand thrust his lady from,
And with the other pull her home—*

The Harleian Miscellany, vol. vi. p. 530. describes an interview between Perkin Warbeck and Lady Katharine Gordon, which may serve as no improper specimen of this kind of dalliance. “If I prevail,” says he, “let this kifs seal up the contract, and this kifs bear witness to the indentures; and this kifs, because one witness is not sufficient, confirmmate the assurance.—And so, with a kind of reverence and fashionable gesture, after he had kissed her thrice, he took her in both his hands, crosswise, and gazed upon her, with a kind of putting her from him and pulling her to him; and so again and again re-kissed her, and set her in her place, with a pretty manner of enforcement.”

459.—*'Tis that by which the sun and moon,
At their own weapons are outdone—*

Gold and silver are marked by the sun and moon in chemistry, as they were supposed to be more immediately under the influence of those luminaries. Thus Chaucer, in the *Chanones Yemannes Tale*, l. 16293. Ed. Tyrwhit.

The bodies sevene eke, lo hem here anon.
Sol gold is, and Luna silver, we threpe;
Mars iren, Mercurie quicksilver, we clepe;
Saturnus led, and Jupiter is tin;
And Venus coper, by my fader kin.

The appropriation of certain metals to the seven planets respectively, may be traced as high as Proclus, in the fifth century, and perhaps is still more ancient. This point is discussed by La Croze. See *Fabric. Biblioth. Gr.* vol. vi. p. 793. The splendor of gold is more refulgent than the rays of the sun and moon.

463.—*'Tis virtue, wit, and worth, and all
That men divine and sacred call—*

Et genus, et formam, regina pecunia donat;
Ac bene nummatum decorat Suadela, Venusque.

Horat. Ep. i. 6, 37.

503.—*And, like a water-witch, try love—*

It was usual, when an old woman was suspected of witchcraft, to throw her into the water. If she swam, she was judged guilty; if she sunk, she preserved her character, and only lost her life.

511.—*Beside, th' experiment's more certain,
Men venture necks to gain a fortune ;
The soldier does it every day,
Eight to the week, for sixpence pay—*

No comparison can be made between the evidence arising from each experiment ; for as to venturing necks, it proves no great matter ; it is done every day by the soldier, pettifogger, and merchant. If the soldier has only sixpence a day, and one day's pay is reserved weekly for stoppages, he may be said to make eight days to the week ; adding that to the account of his labour which is deducted from his pay. Percennius, the mutinous soldier in Tacitus, seems to have been sensible of some such hardship—*Denique in diem assibus animam et corpus aestimari ; hinc vestem arma, tentoria ; hinc sœvitiam centurionum, et vacationes munerum redimi.* Annal. i. 17.

525.—*Give but yourself one gentle swing—*

*Ερωτα παυει λιμος, ει δε μη, χρονος :
Εαν δε μηδε ταυτα την Φλογα σβεςη,
Θεραπεια σοι λοιπον ηρτησθω βροχος.*

Anthol. Gr. p. 23. Ed. Ald.

In Diogenes Laertius cum notis Meibom. it is thus printed—

*Ερωτα παυει λιμος ει δε μη χρονος,
Εαν δε τουτοις μη δυνη χρησθαι, Βροχος.*

See lines 485 and 645 of this canto, where the word *λιμος* is turned into dry diet.

533.—*Nor, like the Indian's skull, so tough*

That, authors say, 'twas musket-proof—

“Blockheads and loggerheads are in request in Brazil, and helmets
“are of little use, every one having an artificialized natural morian of
“his head: for the Brasilians heads, some of them are as hard as the wood
“that grows in their country, for they cannot be broken, and they have
“them so hard, that our's, in comparison of their's, are like a pompion,
“and when they would injure any white man, they call him soft head.”
Bulwar's Artificial Changling, p. 42. and Purchas's Pilgr. fol. vol. 3.
p. 993.

540.—*Here, strike me luck, it shall be done—*

Percutere et ferire fædus.

σπονδας τεμνειν και ορκια.

EURIP.

At the conclusion of treaties a beast was generally sacrificed.—When
butchers and country people make a bargain, one of the parties holds
out in his hand a piece of money, which the other strikes, and the bar-
gain is closed.—Callimachus Brunck. i. 464. Epig. xiv. 5. *ταυτο δοικω, &c.*

547.—*'Tis no implicit, nice aversion—*

Implicit here signifies secret, unaccountable, or an aversion conceived
from the report of others. See p. i. c. i. v. 130.

556.—*Or oracle from heart of oak—*

Jupiter's oracle in Epirus, near the city of Dodona, *ubi nemus erat
Jovi sacrum, querneum totum, in quo Jovis Dodonæi templum fuisse
narratur.*

559.—*And shine upon me but benignly,
With that one, and that other Pigfney—*

Pigfney is a term of blandishment, from the Anglo-Saxon or Danish *piga*, a pretty little girl, or the eyes of a pretty lass: thus in Pembroke's *Arcadia*, Dametas says to his wife, Miso, mine own pigfnie. To love one's mistress more than one's eyes, is a phrase used by all nations: thus Moschus in Greek, Catullus in Latin; Spencer in his *Faerie Queen*:

—— her eyes, sweet smiling in delight,
Moystened their fiery beams, with which she thrill'd
Frail hearts, yet quenched not; like starry light,
Which sparkling on the silent waves, does seem more bright.

Thus the Italian poets, Tasso and Ariosto. Tyrwhitt says, in a note on Chaucer's *Miller's Tale*, v. 3268. The Romans used *oculus* as a term of endearment, and perhaps *piggesnie*, in burlesque poetry, means *ocellus porci*, the eyes of a pig being remarkably small.

565.—*I'll carve your name on barks of trees—*

See *Don Quixote*, vol. i. ch. 4. and vol. iv. ch. 73.

Populus est, memini, fluviali confita ripa,
Est in qua nostri littera scripta memor.
Popule, vive precor, quæ confita margine ripæ,
Hoc in rugoso cortice carmen habes.
Cum Paris Œnone poterit spirare relicta,
Ad fontem Xanthi versa recurret aqua.

Ovid. *Œnone Paridi*. 25.

569.—*Drink every letter on 't in stum,
And make it brisk Champaign become—*

Stum, i. e. any new, thick, unfermented liquor, from the Latin mustum. Dr. Johnson, in his dictionary, has quoted these lines to prove that stum may signify wine revived by a new fermentation: but, perhaps, it means no more than figuratively to say, that the remembrance of the Widow's charms could turn bad wine into good, foul muddy wine, into clear sparkling champaigne.—It was usual, among the gallants of Butler's time, to drink as many bumpers to their mistresses health, as there were letters in her name. The custom prevailed among the Romans: thus the well known epigram of Martial,

Nævia sex cyathis, septem Justina bibatur,
Quinque Lycas, Lyde quatuor, Ida tribus.

Ep. I. 72.

For every letter drink a glass,
That spells the name you fancy.
Take four, if Suky be your lass,
And five if it be Nancy.

The like compliment was paid to a particular friend or benefactor.

Det numerum cyathis Instanti littera Rufi;
Auctor enim tanti muneris ille mihi.

Mart. Epig. viii. 51.

Mr. Sandys, in his travels, says, this custom is still much practised by the merry Greeks, in the Morea, and other parts of the Levant.—
Εγχει Λειροδικης κυαθας δεκx. lib. 7. Anthol.

585.—*For you will find it a hard chapter,
To catch me with poetic rapture,
In which your mastery of art
Doth shew itself, and not your heart—*

*Nor will you raise in mine combustion,
By dint of high heroic fustion—*

In Butler's MS. I find the following lines :

In foreign universities,
When a king's born, or weds, or dies,
All other studies are laid by,
And all apply to poetry.
Some write in Hebrew, some in Greek,
And some, more wise, in Arabic ;
T' avoid the critique, and th' expence
Of difficult wit and sense.

Foreign land is often used by Mr. Butler for England. See *Genuine Remains*.

As no edge can be sharp and keen,
That by the subtlest eye is seen :
So no wit should acute b' allow'd,
That's easy to be understood.

For poets sing, though more speak plain,
As those that quote their works maintain ;
And no man's bound to any thing
He does not say, but only sing.
For, since the good confessor's time,
No deeds are valid, writ in rhyme ;
Nor any held authentic acts,
Seal'd with the tooth upon the wax :
For men did then so freely deal,
Their words were deeds, and teeth a seal.*

* The following grants are said to be authentic, but whether they are, or not, they are probably what the poet alludes to.

Charter of Edward the Confessor.

ICHE Edward Konyng,
Have geoven of my forest the keeping,

Of the hundred of Chelmer and Daneing, [now Dengy, in Essex.]
 To Randolph Peperking, and to his kindling,
 With heorte and hynde, doe and bock,
 Hare and fox, cat and *brock*, [Badger.]
 Wild foule with his flocke,
 Patrick, fefaunte hen, and fefaunte cock;
 With green and wilde stob and stokk, [Timber and stubs of trees]
 To kepen, and to yeomen by all *her* might, [Their]
 Both by day, and eke by night.
 And hounds for to holde,
 Gode swift and bolde.
 Four Grehounds and six *beaches*, [Bitch hounds]
 For hare and fox, and wilde cattes.
 And thereof ich made him my bocke [i.e. this deed my written evidence.]
 Wittenes the Bishop Wolston,
 And *boche* ycleped many on. [Witnesses.]
 And Sweyne of Essex, our brother,
 And token him many other,
 And our steward Howelin
 That befought me for him.

Bock, in Saxon, is book, or written evidence; this land was therefore held as bocland, a noble tenure in strict entail, that could not be alienated from the right heir.

Hopton, in the County of Salop,

To the Heyrs Male of the Hopton, lawfully begotten.

From me and from myne, to thee and to thine,
 While the water runs, and the sun doth shine,
 For lack of heys to the king againe.

I William, king, the third year of my reign,
 Give to the Norman hunter,
 To me that art both *line* and deare, [Related, or of my lineage.]
 The Hop and the Hoptoune,
 And all the bounds up and downe.

Under the earth to hell,
 Above the earth to heaven.
 From me, and from myne,
 To thee and to thyne ;
 As good and as faire,
 As ever they myne were ;
 To witnes that this is *sooth*, [True.]
 I bite the white wax with my tooth,
 Before Jugg, Marode, and Margery,
 And my third son Henery,
 For one bow, and one broad arrow,
 When I come to hunt upon Yarrow.

This grant of William the Conqueror, is in John Stow's Chronicle, and in Blount's Ancient Tenures. Other rhiming charters may be seen in Morant's Essex ; Little Dunmow, vol. ii. p. 429. and at Rochford, vol. i. p. 272.

599.—*Use her so barbarously ill,
 To grind her lips upon a mill—*

As they do by comparing her lips to rubies polished by a mill, which is in effect, and no better, than to grind by a mill, and that until those false stones, (for, when all is done, lips are not true rubies) do plainly appear to have been brought in by them as rather befitting the absurdity of their rhimes, than that there is really any propriety in the comparison between her lips and rubies.

600.—*To grind her lips upon a mill,
 Until the facet doublet doth
 Fit their rhimes rather than her mouth—*

Poets and Romance writers have not been very scrupulous in the

choice of metaphors, when they represented the beauties of their mistresses. Facets are precious stones, ground à la facette, or with many faces, that they may have the greater lustre. Doublets are chrystals joined together with a cement, green or red, in order to resemble stones of that colour.

611.—*Are but black patches that she wears,
Cut into suns, and moons, and stars—*

The ladies formerly were very fond of wearing a great number of black patches on their faces, and, perhaps, might amuse themselves in devising the shape of them. This fashion is alluded to in Sir Kenelm Digby's discourse on the sympathetic powder; and ridiculed in the Spectator, No. 50. But the poet here alludes to Dr. Bulwar's Artificial Changeling, p. 252, &c.

616.—*Unto her under-world below—*

A double entendre.

617.—*Her voice, the music of the spheres,
So loud, it deafens mortal ears;
As wise philosophers have thought,
And that's the cause we hear it not—*

“ Pythagoras, saith Censorinus, asserted, that this world is made according to musical proportion; and that the seven planets, betwixt heaven and earth, which govern the nativities of mortals, have an harmonious motion, and render various sounds, according to their several heights, so consonant, that they make most sweet melody, but to us inaudible, because of the greatness of the noise,

“ which the narrow passage of our ears is not capable to receive.”
Stanley’s Life of Pythagoras, p. 393.

623.—*And in those ribbons would have bung,
Of which melodiously they sung—*

Thus Waller on a girdle,

Give me but what this *riband* bound.

625.—*That have the hard fate to write best
Of those that still deserve it least—*

Warburton was of opinion that Butler alluded to one of Mr. Waller’s poems on Sacharissa, where he complains of her unkindness. Others suppose, that he alludes to Mr. Waller’s poems on Oliver Cromwell, and King Charles II. The poet’s reply to the king, when he reproached him with having written best in praise of Oliver Cromwell, is known to every one. “ We poets,” says he, “ succeed better in fiction than in truth.”—But this passage seems to relate to ladies and love, not to kings and politicks.

635.—*For wits that carry low or wide,
Must be aim’d higher, or beside
the mark, which else they ne’er come nigh,
But when they take their aim awry—*

An allusion to gunnery.—In Butler’s MS. common place book are the following lines :

Ingenuity, or wit,
 Does only th' owner fit
 For nothing, but to be undone.
 For nature never gave to mortal yet,
 A free and arbitrary power of wit :
 But bound him to his good behaviour for't,
 That he should never use it to do hurt.
 Wit does but divert men from the road,
 In which things vulgarly are understood ;
 Favours mistake, and ignorance, to own
 A better sense than commonly is known.
 Most men are so unjust, they look upon
 Another's wit as enemy t' their own.

641.—*As one cut out to pass your tricks on,
 With fulhams of poetic fiction—*

That is, with cheats or impositions. Fulham was a cant word for a false die, many of them being made at that place. The high dice were loaded so as to come up 4, 5, 6, and the low ones 1, 2, 3. Frequently mentioned in Butler's *Genuine Remains*.

645.—*For hard dry bastings use to prove
 The readiest remedies of love—*

Ερωτα παυει λιμος, &c. See note on l. 525.

655.—*Nor rather thank your gentler fate—*

That is, and not rather : this depends upon v. 639, 40, 41, 42. All the intermediate verses from thence to this, being, as it were, in a parenthesis : the sense is, but I do wonder—t'attack me, and should not rather thank——

661.—*Yet give me quarter, and advance—*

The widow here pretends, she would have him quit his pursuit of her, and aim higher; namely, at beauty and wit.

664.—*The fairest mark is easiest hit—*

The reader will observe the ingenious equivocation, or the double meaning of the word fairest.

666.—*In that already, with your command—*

Where one word ends with a vowel, and the next begins with a w, immediately followed by a vowel, or where one word ends with w, immediately preceded by a vowel, and the next begins with a vowel, the poet either leaves them as two syllables, or contracts them into one, as best suits his verse; thus in passage before us, and in p. iii. c. i. v. 1561, and p. iii. c. ii. v. 339, these are contractions in the first case; and p. iii. c. i. v. 804. in the latter case.

676.—*I've not the conscience to receive—*

Our poet uses the word conscience here as a word of two syllables, and in the next line as a word of three; thus in part i. c. i. v. 78. ratiocination is a word of five syllables, and in other places of four: in the first it is a treble rhyme.

694 —*For a roan gelding, twelve hands high—*

This is a severe reflection upon the knight's abilities, his complexion, and his height, which the widow intimates was not more than four feet.

695.—*All spurr'd, and switch'd, a lock on's hoof—*

There is humour in the representation which the widow makes of the knight, under the similitude of a roan gelding, supposed to be stolen, or to have strayed.—Farmers often put locks on the fore-feet of their horses, to prevent their being stolen.

709.—*Loss of virility's averr'd*

To be the cause of loss of beard—

See the note on line 143 of this canto.

715.—*Semiramis of Babylon,*

Who first of all cut men o' th' stone—

Mr. Butler, in his own note, says, Semiramis teneros mares castravit omnium prima, and quotes Ammian. Marcellinus. But the poet means to laugh at Dr. Bulwar, who in his Artificial Changeling, scene 21, has many strange stories; and in page 208, says, Nature gave to mankind a beard, that it might remain an index in the face of the masculine generative faculty.

725.—*For some philosophers of late here*

Write men have four legs by nature—

Sir Kenelm Digby, in his book of bodies, has the well known story of the wild German boy, who went upon all four, was over grown with hair, and lived among the wild beasts, the credibility and truth of which he endeavours to establish. See also Tatler, No. 103.—Some modern

writers are said to have the same conceit.—The second line here quoted seems to want half a foot, but it may be made right by the old way of spelling four, (fower) or reading as in the edition of 1709.—Write *that* men have four legs by nature.

733.—*As for your reasons drawn from tails—*

See Fontaine, Conte de la Jument du compere Pierre.

737.—*Quoth he, if you'll join issue on't—*

That is, rest the cause upon this point.

741.—*That never shall be done, quoth she,*

To one that wants a tail, by me;

For tails by nature sure were meant,

As well as beards, for ornament—

Mr. Butler here alludes to Dr. Bulwar's Artificial Changeling, p. 410, where, besides the story of the Kentish men near Rochester, he gives an account, from an honest young man of Capt. Morris's company, in Lieutenant General Ireton's regiment, "that at Cashell, in the county
" of Tipperary, in the province of Munster, in Carrick Patrick church,
" seated on a rock, stormed by Lord Inchequin, where there were near
" 700 put to the sword, and none saved but the mayor's wife, and his
" son; there were found among the slain of the Irish, when they were
" stripped, diverse that had tails near a quarter of a yard long: forty sol-
" diers, that were eye-witnesses, testified the same upon their oaths. He
" mentions likewise a similar tale of many other nations."

753.—*The Prince of Cambay's daily food*
Is asp, and basilique, and toad—

See Purchase's Pilgrim, second vol. p. 1495. Philosoph. Transactions, lxvi. 314. Montaigne, b. i. Essay on Customs. A gross double entendre runs through the whole of the widow's speeches, and likewise those of the knight. See T. Warton on English Poetry, iii. p. 10.

763.—*I mean, by postulate illation—*

That is, by inference, necessary consequence, or presumptive evidence.

777.—*That dames by jail delivery*
Of errant knights have been set free—

These and the following lines are a banter upon romance writers. Our author keeps Don Quixote constantly in his eye, when he is aiming at this object. In Europe, the Spaniards and the French engaged first in this kind of writing: from them it was communicated to the English.

781.—*Is that which knights are bound to do*
By order, oaths, and honour too—

Their oath was—*Vous défendrez les querelles justes de toutes les dames d'honneur, de toutes les veuves qui n'ont point des amis, des orphelins, et des filles dont la reputation est entière.*

788.—*Or classic author yet of France—*

In the Comitia Centuriata of the Romans, the class of nobility and senators voted first, and all other persons were stiled *infra classem*. Hence their writers of the first rank were called *classics*.

793.—*To free your heels by any course,
That might b'unwholesome to your spurs—*

i. e. to your honour. The spurs are badges of knighthood. If a knight of the Garter is degraded, his spurs must be hacked to pieces by the king's cook.

801.—*For as the ancients heretofore
To honour's temple had no door,
But that which thorough virtue's lay—*

The temple of virtue and honour was built by Marius : the architect was Mutius : It had no posticum. See Vitruvius, &c.

819.—*Then, in their robes, the penitentials
Are straight presented with credentials—*

This alludes to the acts of parliament, 33 Eliz. cap. 4. and 1 James I. c. 31. whereby vagrants are ordered to be whipped, and, with a proper certificate, conveyed by the constables of the several parishes to the place of their settlement. These acts are in a great measure repealed by the 12 of Anne. Explained, amended, and repealed, by the 10. 13. and 17 G. II.

843.—*Love is a boy by poets styl'd—*

That is Cupid.—The printer has here made a mistake, which disturbs the sense, by following the latter editions instead of those printed in the author's life-time, and two editions after, namely, those of 1684 and 1689. There should be no break nor period after child, but the lines should be printed thus :

Love is a boy by poets styl'd,
Then spare the rod, and spoil the child :
A Persian emp'ror whipt his grannum
The sea, his mother Venus came on.

That is, Xerxes whipped the sea, which was the mother of Venus, and Venus was the mother of Cupid; the sea, therefore, was the grannum, or grand mother of Cupid, who is represented as a boy, and the object of imperial flagellation.

844.—Spoil or spill, as in some copies, from the Saxon, is frequently used by Chaucer, in the sense of, to ruin, to destroy.

845.—*A Persian emp'ror whipp'd his grannum*
The sea, his mother Venus came on—

Xerxes, who vainly whipped the sea and winds, when they were not favourable and propitious to his fleets.

In Corum atque Eurum solitus sævire flagellis
 Barbarus—Juven. Sat. x. 180.

848.—*Of rosemary in making love—*

Venus came from the sea, hence the poet supposes some connection with the word rosemary, or ros maris, dew of the sea. Rev'rend in the preceding line means ancient or old: it is used in this sense by Pope, in his Epistles to Lord Cobham, v. 232. Reverend age occurs in Waller, Ed. Fenton, p. 56. and in this poem, p. ii. c. i. v. 527.

849.—*As skilful coopers hoop their tubs,*
With Lydian and with Phrygian dubs—

Coopers, like blacksmiths, give to their work alternately an heavy stroke and a light one; which our poet humorously compares to the Lydian and Phrygian measures. The former was soft and effeminate, and called by Aristotle moral, because it settled and composed the af-

fections ; the latter was rough and martial, and termed enthusiastic, because it agitated the passions.

Et Phrygio stimulet numero cava tibia mentes.

Phrygiis cantibus incitare.—

And all the while sweet music did divide
Her looser notes with Lydian harmony.

857.—*Who would not rather suffer whipping,
Than swallow toasts of bits of ribbin—*

These and the following lines afford a curious specimen of the follies practised by Inamoratos.

859.—*Trait* is a word rarely used in English, of French origin, signifying a stroke, or turn of wit or fancy.

860.—*And spell names over with beer glasses—*

This kind of transmutation Mr. Butler is often guilty of : he means scribble the beer glasses over with the name of his sweetheart.

866.—*To break no roguish jests upon ye—*

Sed prius ancillam captandæ nosse puellæ

Cura fit : accessus molliat illa tuos.

Proxima consiliis dominæ fit ut illa videto ;

Neve parum tacitis conscia fida jocis.

Ovid. de Arte Amandi, lib. i. 351.

867.—*For lilies limn'd on cheeks, and roses,
With painted perfumes, hazard noses—*

Their perfumes and paints were more prejudicial than the rouge and odours of modern times. They were used by fops and coxcombs as well as by women.—The plain meaning of the distich is, venture disease for painted and perfumed whores.

870.—*Do penance in a paper lantern—*

Alluding to a method of cure for the venereal disease: and it may point equivocally to some part of the presbyterian or popish discipline.

875.—*Did not the great La Mancha do so,
For the Infanta del Toboso—*

Meaning the penance which Don Quixote underwent for the sake of his Dulcinea, part i. book iii. ch. 11.

875.—*Did not th' illustrious Bassa make
Himself a slave for Misse's sake—*

Ibrahim, the illustrious Bassa, in the romance of Monsieur Scudery. His mistress, Isabella Princess of Monaco, being conveyed away to the Sultan's seraglio, he gets into the palace in quality of a slave, and, after a multitude of adventures, becomes grand vizier.

880.—*Was taw'd as gentle as a glove—*

To taw is a term used by leather-dressers, signifying to soften the leather, and make it pliable, by frequently rubbing it.—So in Ben Johnson's *Alchymist*, Be curry'd, claw'd, and flaw'd, and taw'd indeed.—In the standard of antient weights and measures, we read, "The cyse of a tanner that he tanne ox leather, and netes, and calves :—the cyse of a tawyer, that he shall tawe none but shepes leather and deres." So the tawer, or fell-monger, prepares soft supple leather, as of buck, doe, kid, sheep, lamb, for gloves, &c. which preparation of tawing differs much from tanning.—Johnson, in his dictionary, says, to taw is to dress white leather, commonly called alum leather, in contradistinction from tan leather, that which is dressed with bark.

881.—*Was not young Florio sent, to cool
his flames for Biancafiore, to school—*

This she instances from an Italian romance, entitled *Florio and Biancafiore*. Thus the lady mentions some illustrious examples of the three nations, Spanish, French, and Italian, to induce the knight to give himself a scourging, according to the established laws of chivalry and novelism.—The adventures of Florio and Biancafiore, which make the principal subject of Boccace's *Philocopo*, were famous long before Boccace, as he himself informs us. Floris and Blancafor are mentioned as illustrious lovers, by a Languedocian poet, in his *Breviari d'Amor*, dated in the year 1288: it is probable, however, that the story was enlarged by Boccace. See Tyrrwhit on Chaucer, iv. 169.

885.—*Did not a certain lady whip,
Of late, her husband's own lordship—*

Lord Munson, of Bury St. Edmund's, one of the king's judges, being suspected by his lady of changing his political principles, was by her, together with the assistance of her maids, tied naked to the bed-post, and whipped till he promised to behave better. Sir William Waller's lady, Mrs. May, and Sir Henry Mildway's lady, were supposed to have exercised the same authority. See History of Flagellants, p. 340. octavo.—I meet with the following lines in Butler's MS. common place book.

Bees are governed in a monarchy,
By some more noble female bee.
For females never grow effeminate,
As men prove often, and subvert a state.
For as they take to men, and men to them,
It is the safest in the worst extream.
The Gracchi were more resolute and stout,
Who only by their mother had been taught.

The ladies on both sides were very active during the civil wars, they held their meetings, at which they encouraged one another in their zeal. Among the MSS. in the museum at Oxford is one entitled, diverse remarkable orders of the ladies, at the Spring-garden, in parliament assembled: together with certain votes of the unlawful assembly at Kate's, in Covent-garden, both sent abroad to prevent misinformation. Vesper. Veneris Martii 25, 1647. One of the orders is: "That whereas the Lady Norton, door keeper of this house, complained of Sir Robert Harley, a member of the house of commons, for attempting to deface her, which happened thus: the said lady being a zealous independent, and fond

of the faints, and Sir Robert Harley having found that she was likewise painted, he pretended that she came within his ordnance against idolatry, faints painted, crosses, &c. but some friends of the said door-keeper urging in her behalf, that none did ever yet attempt to adore her, or worship her, she was justified, and the house hereupon declared, that if any person, by virtue of any power whatsoever, pretended to be derived from the house of commons, or any other court, shall go about to impeach, hinder, or disturb any lady from painting, worshipping, or adorning herself to the best advantage, as also from planting of hairs, or investing of teeth, &c. &c. Another order in this mock parliament was, that they send a messenger to the assembly of divines, to enquire what is meant by the words due benevolence.

905.—*The moon pull'd off her veil of light—*

This, and the eleven following lines are very just and beautiful.

907.—*Mysterious veil, of brightness made,
That's both her lustre and her shade—*

The rays of the sun obscure the moon by day, and enlighten it by night: this passage is extremely beautiful and poetical, shewing, among many others, Mr. Butler's powers in serious poetry, if he had chosen that path.

916.—*By counterfeiting death reviv'd—*

There is a beautiful modern epigram, which I do not correctly remember, or know where to find.—It runs nearly thus,

Somme levis, quanquam certissima mortis imago,

Confortem cupio te tamen esse tori.

Alma quies optata veni, nam sic sine vitâ

Vivere quam suave est, sic sine morte mori.

Sleep the weary'd world reliev'd—Gnomici Poetæ, 915. 243.

υπνος τα μικρα τε θανατις μυσηρια.

υπνος βροτειων παυσηρ πονων.—Athenæ. l. x. p. 449.

υπνος πεφυκε σωματος σωτηρια.—Brunck. Analect. 243.

This canto in general is inimitable for wit and pleasantry: the character of Hudibras is well preserved; his manner of address appears to be natural, and at the same time has strong marks of singularity. Toward the conclusion, indeed, the conversation becomes obscene; but, excepting this blemish, I think the whole Canto by no means inferior to any part of the performance.—The critic will remark how exact our poet is in observing times and seasons; he describes morning and evening, and one day only is passed since the opening of the poem.

N O T E S.

PART II. CANTO II.

1.—*'Tis strange how some men's tempers suit,
Like bawd and brandy, with dispute—*

That is, how some men love disputing, as a bawd loves brandy.

5.—*That keep their consciences in cafes—*

A pun, or jeu de mots, on cafes of conscience.

6.—*As fiddlers do their crowds and bases—*

That is their fiddles and violoncellos.

8.—*To play a fit for argument—*

The old phrase was, to play a fit of mirth : the word fit often occurs in ancient ballads, and metrical romances : it is generally applied to music, and signifies a division or part, for the convenience of the performer ; thus, in the old poem of John the Reeve, the first part ends with

this line, "the first fitt here find we," afterwards it signified the whole part or division: thus Chaucer concludes the Rhime of Sir Thopas,

Lo! lordes min, here is a fit;
If ye will any more of it,
To tell it woll I fond.

The learned and ingenious Bishop of Dromore, (Dr. Percy) thinks the word fit, originally signified a poetic strain, verse, or poem.

13.—*And stretch it more unmercifully,
Than Helmont, Montaigne, White, or Tully—*

Men are too apt to subtilize when they labour in defence of a favourite sect or system.—Van Helmont was an eminent physician and naturalist, a warm opposer of the principles of Aristotle and Galen, and unreasonably attached to chymistry. He was born at Brussels, in 1588, and died 1664.—Michael de Montagne was born at Perigord, of a good family 1533, died 1592. He was fancifully educated by his father, waked every morning with instruments of music, taught Latin by conversation, and Greek as an amusement. His paradoxes related only to common life; for he had little depth of learning. His essays contain abundance of whimsical reflections on matters of ordinary occurrence, especially upon his own temper and qualities. He was counsellor in the parliament of Bourdeaux, and mayor of the same place.—Thomas White, was second son of Richard White, of Essex, esquire, by Mary his wife, daughter of Edmund Plowden, the great lawyer, in the reign of Elizabeth. He was a zealous champion for the church of Rome, and the Aristotelian philosophy. He wrote against Joseph Glanville, who printed at London, 1665, a book entitled, *Scepſis Scientifica, or Confessed*

Ignorance the Way to Science. Mr. White's answer, which defended Aristotle and his disciples, was entitled, *Scire, five Sceptices et Scepticorum a jure Disputationis exclusio*. This produced a reply from Glanville, under the title of, *Scire tuum nihil est*. White published several books with the signatures of Thomas Albius, or Thomas Anglus ex Albiis. His Dialogues de Mundo, bear date 1642, and are signed, *autore Thoma Anglo e generosâ Albiorum in oriente Trinobantum profapiâ oriundo*. He embraced the opinions of Sir Kenelm Digby.—For Tully some editions read Lully. Raymond Lully was a Majorcan, born in the thirteenth century. He is said to have been extremely dissolute in his youth; to have turned sober at forty; in his old age to have preached the gospel to the Saracens, and suffered martyrdom, an. 1315. As to his paradoxes, *prodiit, says Sanderfon, e media barbarie vir magna professus, R. Lullus, qui opus logicum quàm specioso titulo insignivit, artem magnam commentus: cujus ope pollicetur trimestri spatio hominem, quamvis vel ipsa literarum elementa nescientem, totam encyclopædiam perdocere; idque per circulos et triangulos, et literas alphabeti sursum versum revolutas*. There is a summary of his scheme in Gassendus de *Ufu Logicæ*, c. 8. *Alsted Encyclop. tom. iv. sect. 17*. He is frequently mentioned in Butler's Remains, see vol. i. 131. and in the character of an hermetic philosopher, vol. ii. p. 232, 247—251.—But I have retained the word Tully with the author's corrected edition. Mr. Butler alluded, I suppose to Cicero's *Stoicorum Paradoxa*, in which, merely for the exercise of his wit, and to amuse himself and his friends, he has undertaken to defend some of the most extravagant doctrines of the porch: *Ego vero illa ipsa, quæ vix in gymnasiis et in otio stoici probant, ludens conjeci in communes locos*.

18.—*To prove that virtue is a body—*

The stoicks allowed of no incorporeal substance, no medium between body and nothing. With them accidents and qualities, virtues and vices, the passions of the mind, and every thing else, was body. *Animam constat animal esse, cum ipsa efficiat ut simus animalia. Virtus autem nihil aliud est quàm animus taliter se habens. Ergo animal est.* See also Seneca, epistle 113. and Plutarch on Superstition, sub initio.

21.—*In which some hundreds on the place
Were slain outright—*

We meet with the same account in the Remains, vol. ii. 242. “ This
“ had been an excellent course for the old round-headed stoicks to find out
“ whether bonum was corpus, or virtue an animal ; about which they
“ had so many fierce encounters in their stoa, that about 1400 lost their
“ lives on the place, and far many more their beards, and teeth and noses.”
The Grecian history, I believe, does not countenance these remarks. Diogenes Laertius, in his Life of Zeno, book-vii. sect. 5. says, that this philosopher read his lectures in the stoa or portico, and hopes the place would be no more violated by civil seditions : for, adds he, when the thirty tyrants governed the republic, 1400 citizens were killed there.—Making no mention of a philosophical brawl, but speaking of a series of civil executions, which took place in the ninety-fourth olympiad, at least an hundred years before the foundation of the stoical school.—In the old annotations, the words of Laertius are cited differently. “ In porticu (stoicorum schola Athenis) discipulorum seditionibus, mille quadringenti triginta cives interfecti sunt.” But from whence the words “ discipulorum seditionibus” were picked up, I know not : unless from

the old version of Ambrosius of Camaldoli. There is nothing to answer them in the Greek, nor do they appear in the translations of Aldobrandus or Meibomius.—Xenophon observes, that more persons were destroyed by the tyranny of the thirty, than had been slain by the enemy in eight entire years of the Peloponnesian war. Both Isocrates and Æschines make the number fifteen hundred. Seneca De Tranquil. thirteen hundred. Lyfias reports, that three hundred were condemned by one sentence. Laertius is the only writer that represents the portico as the scene of their sufferings. This, it is true, stood in the centre of Athens, in, or near, the forum. Perhaps, also, it might not be far from the desmoterion, or prison.

31.—*And like a lobster boil'd, the morn
From black to red began to turn—*

Mr. M. Bacon says, this simile is taken from Rabelais, who calls the lobster cardinalized, from the red habit assumed by the clergy of that rank.

40.—*He rous'd the squire, in truckle lolling—*

See Don Quixote, part ii. ch. 20.—A truckle-bed is a little bed on wheels, which runs under a larger bed.

48.—*To suffer whipping-duty swore—*

In some of the early editions, it is duly swore, the sense being in which he before swore to the dame to suffer whipping duly.

56.— ——— *If I should wave this fwinging—*

From the Anglo-Saxon word fwingan, to beat, or whip.

57.—*And what I've sworn to bear, forbear,
And so b' equivocation swear—*

The equivocations and mental reservations of the jesuits were loudly complained of, and by none more than by the sectaries. When these last came into power, the royalists had too often an opportunity of bringing the same charge against them. See Sanderfon De Jur. Oblig. pr. ii. 55. 11.

77.————— *The inward man,
And outward, like a clan and clan,
Have always been at daggers-drawing,
And one another clapper-clawing—*

The clans or tribes of the Highlanders of Scotland, have sometimes kept up an hereditary prosecution of their quarrels for many generations. The doctrine which the independents and other sectaries held, concerning the inward and outward man, is frequently alluded to, and frequently explained, in these notes.

87.—*To offer sacrifice of bridewells—*

Whipping, the punishment usually inflicted in houses of correction.

88.—*Like modern Indians to their idols—*

That is the Faquirs, Dervises, Bonzes, of the east.

109.—*And hold with deeds proportion, so
As shadows to a substance do—*

Λογος εργα σκην, was an aphorism of Democritus.

116.—*You are a reformedo faint—*

That is, a faint volunteer, as being a presbyterian, for the independents were the faints in pay. See p. iii. c. ii. l. 91.

136.—*Some have broke oaths by Providence,*

Some, to the glory of the Lord,

Perjur'd themselves, and broke their word—

Dr. Owen had a wonderful knack of attributing all the proceedings of his own party to the direction of the spirit. “The rebel army,” says South, “in their several treatings with the king, being asked by him whether they would stand to such and such agreements and promises, still answered, that they would do as the spirit should direct them. Whereupon that blessed prince would frequently condole his hard fate, that he had to do with persons to whom the spirit dictated one thing one day, and commanded the clean contrary the next.”—So the history of independency: when it was first moved in the house of commons to proceed capitally against the king, Cromwell stood up, and told them, that if any man moved this with design, he should think him the greatest traitor in the world; but, since providence and necessity had cast them upon it, he should pray God to bless their counsels.—Harrison, Carew, and others, when tried for the part they took in the king’s death, professed they had acted out of conscience to the Lord.

151.—*For having freed us first from both*

Th’ alleg’ance, and suprem’cy oath—

Though they did not in formal and express terms abrogate these oaths till after the king’s death, yet in effect they vacated and annulled them, by administering the king’s power, and substituting other oaths, protes-

tations, and covenants. Of these last it is said in the *Εἰκὼν βασιλική*, whoever was the author of it, "Every man soon grows his own pope, and easily absolves himself from those ties, which not the command of God's word, or the laws of the land, but only the subtilty and terror of a party cast upon them. Either superfluous and vain, when they are sufficiently tied before; or fraudulent and injurious, if by such after ligaments they find the impostors really aiming to dissolve or suspend their former just and necessary obligations."

153.—*Did they not next compel the nation*

To take, and break the protestation—

In the protestation they promised to defend the true reformed religion, expressed in the doctrine of the church of England; which yet in the covenant, not long after, they as religiously vowed to change.

155.—*To swear, and after to recant,*

The solemn league and covenant—

And to recant is but to cant again, says Sir Roger L'Estrange.—In the solemn league and covenant (called a league, because it was to be a bond of amity and confederation between the kingdoms of England and Scotland; and a covenant, because they pretended to make a covenant with God) they swore to defend the person and authority of the king, and cause the world to behold their fidelity; and that they would not, in the least, diminish his just power and greatness. The presbyterians, who in some instances stuck to the covenant, contrived an evasion for this part of it: viz. that they had sworn to defend the person and authority of the king in support of religion and public liberty. Now, said they, we find that the defence of the person and authority of the king is in-

compatible with the support of religion and liberty, and therefore, for the sake of religion and liberty, we are bound to oppose and ruin the king. But the independents, who were at last the prevailing party, utterly renounced the covenant. Mr. Goodwin, one of their most eminent preachers, asserted, that to violate this abominable and cursed oath, out of conscience to God, was an holy and blessed perjury.

157.—*To take th' engagement, and disclaim it—*

After the death of the king a new oath was prepared, which they called the Engagement; the form whereof was, that every man should engage and swear to be true and faithful to the government then established.

159.—*Did they not swear, at first, to fight—*

Cromwell, though in general an hypocrite, was very sincere when he first mustered his troop, and declared that he would not deceive them by perplexed or involved expressions, in his commission, to fight for king and parliament; but he would as soon discharge his pistol upon the king as upon any other person.

165.—*Did they not swear to live and die*

With Essex, and straight laid him by—

When the parliament first took up arms, and the Earl of Essex was chosen general, several members of the house stood up, and declared that they would live and die with the Earl of Essex. This was afterward the usual style of addresses to parliament, and of their resolutions. Essex continued in great esteem with the party till Sept. 1644, when he was defeated by the king, in Cornwall. But the principal occasion of his

being laid aside, was the subtle practice of Cromwell, who, in a speech to the house, had thrown out some oblique reflections on the second fight near Newbery, and the loss of Donington castle ; and, fearing the resentment of Essex, contrived to pass the self-denying ordinance, whereby Essex, as general, and most of the presbyterians in office, were removed. The presbyterians in the house were superior in number, and thought of new-modelling the army again : but in the mean time the earl died.

168.—*As false as they, if th' did no more—*

Of whom (Essex) it was loudly said by many of his friends, that he was poisoned. Clarendon's History, vol. iii. b. 10.

175.—*And since, of all the three, not one
Is left in being, 'tis well known—*

Namely, law, religion, and privilege of parliament.

177.—*Did not they swear, in express words,
To prop and back the house of lords—*

When the army began to present criminal information against the king, in order to keep the lords quiet, who might well be supposed to be in fear for their own privileges and honours, a message was sent to them, promising to maintain their privileges of peerage, &c. But as soon as the king was beheaded, the lords were discarded and turned out. February the first, two days after the king's death, when the lords sent a message to the commons, for a committee to consider the way of settling the nation; the commons made an order to consider on the morrow, whether the messenger should be called in, and whether the house should take any cognizance thereof. February the fifth the lords sent again, but their messengers

were not called in; and it was debated by the commons, whether the house of lords should be continued a court of judicature; and the next day it was resolved by them, that the house of peers in parliament was useless, and ought to be abolished. Whitelock.

181.—*So Cromwell, with deep oaths and vows,
Swore all the commons out o' th' house—*

After the king's party was utterly overthrown, Cromwell, who all along, as it is supposed, aimed at the supreme power, persuaded the parliament to send part of their army into Ireland, and to disband the rest: which the presbyterians in the house were forward to do. This, as he knew it would, set the army in a mutiny, which he and the rest of the commanders made shew to take indignation at. And Cromwell, to make the parliament secure, called God to witness, that he was sure the army would, at their first command, cast their arms at their feet: and again solemnly swore, that he had rather himself and his whole family should be consumed, than that the army should break out into sedition. Yet in the mean time he blew up the flame; and, getting leave to go down to the army to quiet them, immediately joined with them in all their designs. By which arts he so strengthened his interest in the army, and incensed them against the parliament, that with the help of the red-coats he turned them all out of doors. Bates Elench. Mot. and others.—

190.—*To serve for an expedient—*

Expedient was a term often used by the sectaries. When the members of the council of state engaged to approve of what should be done by the commons in parliament for the future, it was ordered to draw up an *expedient* for the members to subscribe.

191.—*What was the public faith found out for—*

It was usual to pledge the public faith, as they called it, by which they meant the credit of parliament, or their own promises, for monies borrowed, and many times never repaid. A remarkable answer was given to the citizens of London on some occasion: “In truth the subjects may plead the property of their goods against the king, but not against the parliament, to whom it appertains to dispose of all the goods of the kingdom.” Their own partisans, Milton and Lilly, complain of not being repaid the money they had laid out to support the cause.

197.—*Oaths were not purpos’d more than law,*

To keep the good and just in awe—

“Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient.” 1 Timothy, i. 9.

212.—*They’re but commissions of course—*

A satire on the liberty the parliament officers took of varying from their commissions, on pretence of private instructions.

221.—*Their gospel is an accident,*

By which they construe conscience—

That is, they, the quakers, interpret scripture altogether literal, and make a point of conscience of using the wrong number in grammar: or, it may mean that grammar is their scripture, by which they interpret right or wrong, lawful or unlawful.

223.— *And bold no sin so deeply red,
As that of breaking Priscian's head—*

Priscian was a great grammarian about the year 528, and when any one spoke false grammar, he was said to break Priscian's head. The quakers, we know, are great sticklers for plainness and simplicity of speech. Thou is the singular, you the plural, consequently it is breaking Priscian's head, it is false grammar, quoth the quaker, to use you in the singular number: George Fox was another Priscian, witness his Battel-d'or.

225.— *The head and founder of their order,
That stirring hats held worse than murder—*

Some think that the order of quakers, and not Priscian, is here meant, but then it would be holds, not held, I therefore am inclined to think that the poet humorously supposes that Priscian, who received so many blows on the head, was much averse to taking off his hat; and therefore calls him the founder of quakerism. This may seem a far-fetched conceit; but a similar one is employed by Mr. Butler on another occasion. "You may perceive the quaker has a crack in his skull," says he, "by the great care he takes to keep his hat on, lest his sickly brains, if he have any, should take cold." Remains, ii. 352. i. 391.—April 20, 1649, nearly at the beginning of quakerism, Everard and Winstanley, chief of the levellers, came to the general, and made a large declaration to justify themselves. While they were speaking they stood with their hats on; and being demanded the reason, said, "he was but their fellow-creature." This is set down, says Whitlocke, because it was the beginning of the appearance of this opinion. So obstinate were the quakers in this point, that Barclay makes the following declaration concerning it: "However

small or foolish this may seem, yet, I can say boldly in the sight of God, we behoved to choose death rather than do it, and that for conscience sake."——There is a story told of William Penn, that being admitted to an audience by Charles II. he did not pull off his hat ; when the king, as a gentle rebuke to him for his ill manners, took off his own. On which Penn said, " Friend Charles, why dost not thou keep on thy hat ?" And the king answered, " Friend Penn, it is the custom of this place that no more than one person be covered at a time."

241.—*For as on land there is no beast,
But in some fish at sea's express—*

Thus Dubartas,

So many fishes of so many features,
That in the waters we may see all creatures,
Even all that on the earth are to be found,
As if the world were in deep waters drown'd.

But see Sir Thomas Brown's Treatise on Vulgar Errors. Book iii. chap. 24.

245.—*And yet that thing that's pious in
The one, in th' other is a sin—*

Many held the antinomian principle, that believers, or persons regenerate, cannot sin. Though they commit the same acts, which are styled and are sins in others, yet in them they are no sins. Because, say they, it is not the nature of the action that derives a quality upon the person ; but it is the antecedent quality or condition of the person that denominates his actions, and stamps them good or bad : So that they are those only who are previously wicked, that do wicked actions ; but believers, doing the very same things, never commit the same sins.

249.—*That ought to be above such fancies,*

As far as above ordinances—

Some sectaries, especially the Muggletonians, thought themselves so sure of salvation, that they deemed it needless to conform to ordinances human or divine.

265.—*Such as the learned jesuits use,*

And presbyterians, for excuse—

On the subject of jesuitical evasions we may recite a story from Mr. Foulis. He tells us that, a little before the death of Queen Elizabeth, when the jesuits were endeavouring to set aside King James, a little book was written, entitled, a Treatise on Equivocation, or, as it was afterward styled by Garnet, provincial of the jesuits, a Treatise against Lying and Dissimulation, which yet allows an excuse for the most direct falsehood, by their law of directing the intention. For example, in time of the plague a man goes to Coventry; at the gates he is examined upon oath whether he came from London: the traveller, though he directly came from thence, may swear positively that he did not. The reason is, because he knows himself not infected, and does not endanger Coventry; which he supposes to answer the final intent of the demand. At the end of this book is an allowance and commendation of it by Blackwell, thus: *Tractatus iste valde doctus et vere pius et catholicus est. Certe sac. scripturarum, patrum, doctorum, scholasticorum, canonistarum, et optimarum rationum præfidiis plenissime firmat equitatem equivocationis, ideoque dignissimus qui typis propagetur ad consolationem afflictorum catholicorum, et omnium piorum instructionem. Ita censeo Georgius Blackwellus archipresbiter Angliæ et protonotarius apostolicus.* On the

second leaf it has this title : A Treatise against Lying and Fraudulent Diffimulation, newly overseen by the Author, and published for the Defence of Innocency, and for the Instruction of Ignorats. The MS. was seized by Sir Ed. Coke, in Sir Thomas Tresham's chamber, in the Inner Temple, and is now in the Bodleian library, at Oxford. MS. Laud. E. 45, with the attestation in Sir Edward Coke's hand writing, 5 December 1605, and the following motto : *Os quod mentitur occidit animam*. An instance of the parliamentarians shifting their sense, and explaining away their declaration, may be this : When the Scots delivered up the king to the parliament, they were promised that he should be treated with safety, liberty, and honour. But when the Scots afterward found reason to demand the performance of that promise, they were answered, that the promise was formed, published, and employed according as the state of affairs then stood. And yet these promises to preserve the person and authority of the king had been made with the most solemn protestations. We protest, say they, in the presence of almighty God, which is the strongest bond of a christian, and by the public faith, the most solemn that any state can give, that neither adversity nor success shall ever cause us to change our resolutions.

291.—*The rabbins write, when any Jew
Did make to God or man a vow—*

There is a traditional doctrine among the Jews, that if any person has made a vow, which afterward he wishes to recall, he may go to a rabbi, or three other men, and if he can prove to them that no injury will be sustained by any one, they may free him from its obligation. See *Remains*, vol. i. 300.

297.—*And have not two saints pow'r to use*

A greater privilege than three Jews—

Mr. Butler told Mr. Veal, that by the two saints he meant Dr. Downing and Mr. Marshall, who, when some of the rebels had their lives spared on condition that they would not in future bear arms against the king, were sent to dispense with the oath, and persuade them to enter again into the service. Mr. Veal was a gentleman commoner of Edmund Hall, during the troubles, and was about seventy years old when he gave this account to Mr. Coopey. See Godwin's MS. notes on Grey's *Hu-dibras*, in the Bodleian library, Oxford.

306.—*Allow'd, at fancy of pie-powder—*

The court of pie-powder takes cognizance of such disputes as arise in fairs and markets; and is so called from the old French word *pied-puldreaux*, which signifies a pedlar, one who gets a livelihood without a fixed or certain residence. See Barrington's *Observations on the Statutes*; and Blackstone's *Commentaries*, vol. iii. p. 32. In the borough laws of Scotland, an alien merchant is called *pied-puldreaux*.

307.—*Tell all it does, or does not know,*

For swearing ex officio—

In some courts an oath was administered, usually called the oath *ex officio*, whereby the parties were obliged to answer to interrogatories, and therefore were thought to be obliged to accuse or purge themselves of any criminal matter.—In the year 1604 a conference was held concerning some reforms in ecclesiastical matters when James I. presided; one of the matters complained of was the *ex officio* oath. The Lord Chancellor, Lord Treasurer, and the Archbishop (Whitgift) defended the oath:

the king gave a description of it, laid down the grounds upon which it stood, and justified the wisdom of the constitution. For swearing ex officio, that is by taking the ex officio oath.—A further account of this oath may be seen in Neal's History of the Puritans, vol. i. p. 444.

309.—*Be forc'd t' impeach a broken hedge,
And pigs unring'd at vis. franc. pledge—*

Lords of certain manors had the right of requiring surety of the freeholders for their good behaviour toward the king and his subjects: which security, taken by the steward at the lord's court, was to be exhibited to the sheriff of the county. These manors were said to have view of frank pledge.

322.————— *as those that carve
Invoking cuckolds names, hit joints—*

Our ancestors, when they found it difficult to carve a goose, hare, or other dish, used to say in jest, they should hit the joint if they could think of the name of a cuckold.—Mr. Kyrle, the man of Rofs, celebrated by Pope, had always company to dine with him on a market day, and a goose, if it could be procured, was one of the dishes; which he claimed the privilege of carving himself. When any guest, ignorant of the etiquette of the table, offered to save him that trouble, he would exclaim, “Hold your hand, man, if I am good for any thing, it is for hitting cuckold's joints.”

325.—*Is not th' high court of justice sworn
To judge that law that serves their turn—*

The high court of justice was a court first instituted for the trial of king Charles I. but afterwards extended its judicature to some of his adherents, to the year 1658. As it had no law or precedents to go by, its determinations were those which best served the turn of its members. See the form of the oath administered to them upon the trial of Sir Henry Slingsby, and Dr. Hewet, 1658, in *Mercurius Politicus*, No. 414. page 501.

331.—*Mould 'em as witches do their clay,
When they make pictures to destroy—*

It was supposed that witches, by forming the image of any one in wax or clay, and sticking it with pins, or putting it to other torture, could annoy also the prototype or person represented. According to Dr. Dee such enchantments were used against Queen Elizabeth. Elinor Cobham employed them against Henry VI. and Amy Simpson against James VI. of Scotland.—A criminal process was issued against Robert of Artois, who contrived the figure of a young man in wax, and declared it was made against John of France, the king's son: he added, that he would have another figure of a woman, not baptized, against a she-devil, the queen.—Monsieur de Laverdies observes, that the spirit of superstition had persuaded people, that figures of wax baptized, and pierced for several days to the heart, brought about the death of the person against whom they were intended. Account of MS. in the French king's library, 1789. vol. ii. p. 404.

343.—*And sell their blasts of wind as dear—*

That is, their breath, their pleadings, their arguments.

344.—*As Lapland witches bottl'd air—*

The witches in Lapland pretended to sell bags of wind to the failors, which would carry them to whatever quarter they pleased. See Olaus Magnus.—Cleveland, in his king's disguise, p. 61.

The Laplanders when they would sell a wind
Wafting to hell, bag up thy phraze and bind
It to the barque, which at the voyage end
Shifts poop, and breeds the collick in the fiend.

349.—*As when the sea breaks o'er its bounds—*

This simile may be found in prose in Butler's Remains, vol. i. p. 298. For as when the sea breaks over its bounds, and overflows the land, those dams and banks that were made to keep it out, do afterwards serve to keep it in: so when tyranny and usurpation break in upon the common right and freedom, the laws of God and of the land are abused, to support that which they were intended to oppose.

369.—*Nature has made man's breast no windores.*

To publish what he does within doors—

Momus is said to have found fault with the frame of man, because there were no doors nor windows in his breast, through which his thoughts might be discovered. See an ingenious paper on this subject in the Guardian, vol. ii. No. 106. Mr. Butler spells windore in the same manner where it does not rhyme. Perhaps he thought that the etymology of the word was wind-door.

385.—*Honour is like that glassy bubble,
That finds philosophers such trouble;
Whose least part crack'd, the whole does fly,
And wits are crack'd to find out why—*

The drop, or bubble, mentioned in this simile, is made of ordinary glass, of the shape and size described in the margin. It is nearly solid. The thick part, at D or E, will bear the stroke of a hammer; but if you break off the top in the slender and sloping part at B or C, the whole will burst with a noise, and be blown about in powder to a considerable distance.—The first establishers of the royal society, and many philosophers in various parts of Europe, found it difficult to explain this phenomenon. Monsieur Rohalt, in his physics, calls it a kind of a miracle in nature, and says, (part i. c. xxii. §. 47.) “Ed. Clarke
“lately discovered, and brought it hither from Holland, and which has
“travelled through all the universities in Europe, where it has raised the
“curiosity, and confounded the reason of the greatest part of the philosophers:” he accounts for it in the following manner: he says, that the drop, when taken hot from the fire, is suddenly immersed in some appropriate liquor (cold water he thinks will break it)* by which means the pores on the outside are closed, and the substance of the glass condensed; while the inside, not cooling so fast, the pores are left wider and wider from the surface to the middle: so that the air being let in, and finding no passage, bursts it to pieces. To prove the truth of this explication he observes, that if you break off the very point of it at A, the drop will not burst; because that part being very slender, it was cooled all at once,



* Here he is mistaken.

the pores were equally closed, and there is no passage for the air into the wider pores below. If you heat the drop again in the fire, and let it cool gradually, the outer pores will be opened, and made as large as the inner, and then, in whatever part you break it, there will be no bursting. He gave three of the drops to three several jewellers, to be drilled or filed at C D and E, but when they had worked them a little way, that is, beyond the pores which were closed, they all burst to powder.

389.—*Quoth Ralpho, honour's but a word*

To swear by only in a lord—

Lords, when they give judgement, are not sworn: they say only upon my honour.

402.—*By proxy whipt, or substitute—*

Mr. Murray, of the bedchamber, was whipping boy to King Charles I. Burnet's History of his own Times, vol. i. p. 244.

409.—*Our brethren of New England use*

Choice malefactors to excuse—

This story is asserted to be true, in the notes subjoined by Mr. Butler to the early editions. A similar one is related by Dr. Grey, from Morton's English Canaan, printed 1637. A lusty young fellow was condemned to be hanged for stealing corn; but it was proposed in council to execute a bed-ridden old man in the offender's clothes, which would satisfy appearances, and preserve an useful member to society. Dr. Grey mentions likewise a letter from the committee of Stafford to speaker Lenthall, dated Aug. 5, 1645, desiring a respite for Henry Steward, a foldier under

the governor of Hartlebury castle, and offering two Irishmen to be executed in his stead.—Ralpho calls them his brethren of New England, because the inhabitants there were generally independents. In the ecclesiastical constitution of that province, modelled according to Robinson's platform, there was a co-ordination of churches, not a subordination of one to another. John de Laet says, *primos colonos, uti et illos qui postea accesserunt, potissimum aut omnino fuisse ex eorum hominum secta, quos in Anglia Brownistas et Puritanos vocant.*

421.—*The mighty Tottipottymoy—*

I don't know whether this was a real name, or an imitation only of North American phraseology : the appellation of an individual, or a title of office.

439.—*For all philosophers, but the sceptic—*

The sceptics held that there was no certainty of sense ; and consequently that men did not always know when they felt any thing.

444.————— *to raise use—*

A favourite expression of the sectaries of those days.

463.—*For one man out of his own skin
To frisk and whip anothers sin—*

A banter on the popish doctrine of satisfactions.

487.—*And curry—*

Coria perficere. Or it may be derived from the Welch *kuro*, to beat or pound. This scene is taken from Don Quixote.

497.—*Curmudgin*—

Perhaps from the French *cœur mechant*.

505.—*And were y' as good as George-a-Green*—

A valiant hero, perhaps an outlaw, in the time of Richard the first, who conquered Robin Hood and Little John. He is the same with the Pindar of Wakefield. See Echard's History of England, vol. i. p. 226. The old ballads; Ben Johnson's play of the Sad Shepherd; and Sir John Suckling's poems.

510.—*To whip the saints, like Bishop Bonner*—

Bishop of London, in the reign of Queen Mary. A man of profligate manners, and of brutal character. He sometimes whipped the protestants, who were in custody, with his own hands, till he was tired with the violence of the exercise. Hume's Hist. of Mary, p. 378. Fox, Acts and Monuments, ed. 1576. p. 1937.

515.—*And for the churches*—

It was very common for the sectaries of those days, however attentive they might be to their own interest, to pretend that they had nothing in view but the welfare of the churches.

519.—*Remember how in arms and politics,*

We still have worsted all your holy tricks—

The independents and anabaptists got the army on their side, and overpowered the presbyterians.

529.—*O'er reach'd your rabbins of the synod,
And snapp'd their canons with a why-not—*

Some editions read, “capoch'd your rabbins,” that is, blindfolded; but this word does not agree so well with the squire's simplicity of expression. Why-not is a fanciful term used in Butler's Remains, vol. i. p. 178. it signifies the obliging a man to yield his assent: the driving him to a non plus, when he knows not what to answer. It may resemble Quidni in Latin, and τι μην in Greek.

534.—*Their direct'ry an Indian pagod—*

The directory was a book drawn up by the assembly of divines, and published by authority of parliament, containing instructions to their ministers for the regulation of public worship. One of the scribes to the assembly, who executed a great part of the work, was Adoniram Byfield, said to have been a broken apothecary. He was the father of Byfield, the salvolatile doctor.

539.—*And all the saints of the first grafts—*

The presbyterians, the first sectaries that sprang up and opposed the established church.

541.—*At this the knight grew high in chafe—*

Talibus exarsit dictis violentia Turni.

Æneid. xi. 376.

547.—*And when all other means did fail,
Have been exchang'd for tubs of ale—*

Mr. Butler, in his own note on these lines, says, "The knight was kept prisoner in Exeter, and after several changes proposed, but none accepted of, was at last released for a barrel of ale, as he used upon all occasions to declare." It is probable from hence that the character of Hudibras was in some of its features drawn from Sir Samuel Luke.

553.—*Now to be baffled by a scoundrel,
An upstart sect'ry, and a mungrel—*

Knights errant sometimes condescended to address their squires in this polite language. Thus Don Quixote to Sancho: "How now, opprobrious rascal! stinking garlic-eater! Sirrah, I will take you and tie your dogship to a tree, as naked as your mother bore you."

585.—*And now the cause of all their fear—*

The poet does not suffer his heroes to proceed to open violence; but ingeniously puts an end to the dispute, by introducing them to a new adventure. The drollery of the following scene is inimitable.

593.—*A triumph that for pomp and state,
Did proudest Romans emulate—*

The skimmington, or procession, to exhibit a woman who had beaten her husband, is humourously compared to a Roman triumph: the learned reader will be pleased by comparing this description with the pompous account of Æmilius's Triumph, as described by Plutarch, and the satirical one, as given by Juvenal in his tenth satire.

597.—*And not enlarging territory,
As some, mistaken, write in story—*

The buildings at Rome were sometimes extended without the ceremony of describing a *pomœrium*, which Tacitus and Gellius declare no person to have had a right of extending, but such a one as had taken away some part of the enemy's country in war; perhaps line 596 may allude to the London trained bands. Our poet's learning and ideas here crowd upon him so fast, that he seems to confound together the ceremonies of enlarging the *pomœrium*, of a triumph at Rome, and other ceremonies, with a lord mayor's shew, exercising the train bands, and perhaps a borough election.

601.—*And follow'd with a world of tall lads,
That merry ditties troll'd and ballads—*

The vulgar, and the soldiers themselves, had at triumphal processions the liberty of abusing their general. Their invectives were commonly conveyed in metre.

*Ecce Cæsar nunc triumphat, qui subegit Gallias.
Nicomedes non triumphat, qui subegit Cæsarem.*

Suetonius, in *Julio* 49.

611.—*On which he blew as strong a levet—*

Levet is a lesson on the trumpet, sounded morning and evening: Mr. Bacon says, on shipboard: it is derived from the French *reveiller*, a term used for the morning trumpet among the dragoons.

613.—*When over one another's heads,
They charge, three ranks at once, like Sweads—*

This and the preceding lines were added by the author, in 1674. He has departed from the common method of spelling the word Swedes, for the sake of rhyme: in the edition of 1689, after his death, it was printed Sweeds. The Swedes appear to have been the first that practised firing by two or three ranks at a time: See Sir Robert Monro's Memoirs, and Bariff's Young Artillery-man. Mr. Cleveland, speaking of the authors of the Diurnal says, "they write in the posture that the Swedes give fire in, over one another's heads."

640.—*A petticoat display'd, and rampant—*

Alluding to the terms in which heralds blazon coats of arms.

650.—*March'd whifflers, and staffers on foot—*

A mighty whiffler. See Shakespear's Henry V, act 5, and Hanmer's note. Vifleur in Lord Herbert's Henry VIII.—Staffier, from estafet, a courier or express.

655.—*That was both madam and a don—*

A mistress and a master.

656.—*Like Nero's Sporus—*

See Suetonius, in the life of Nero.

671.—*With all the Grecian Speeds and Stows—*

Speed and Stowe wrote chronicles or annals of England, and are well known English antiquaries. By Grecian Speeds and Stows, he means, any ancient authors who have explained the antiquities and customs of Greece: the titles of such books were often, *τα πατρια*, of such a district or city. Thus Dicæarchus wrote a book entitled, *περι της Ελλαδος βιη*, wherein he gave the description of Greece, and of the laws and customs of the Grecians: our poet likewise might allude to Pausanias.

673.—*And has observ'd all fit decorums,
We find describ'd by old historians—*

The reader will, perhaps, think this an awkward rhyme, but the very ingenious and accurate critic, Dr. Loveday, to whom, as well as to his learned father, I cannot too often repeat my acknowledgements, observes in a letter with which he honoured me, that in English, to a vulgar ear, unacquainted with critical disquisitions on sounds, m and n sound alike. So the old sayings, among the common people taken for rhyme,

A fitch in time
Saves nine.
Tread on a worm,
And it will turn.

Frequent instances of the propriety of this remark occur in *Hudibras*; for example: men and them, exempt and innocent.

678.—*Bore a slave with him in his chariot—*

—— *curru servus portatur eodem.*

Juv. Sat. x. 42.

683.—*Hung out their mantles della guerre—*

Tunica coccinea solebat pridie quam dimicandum esset supra prætorium poni, quasi admonitio et indicium futuræ pugnæ. Lipsius in Tacit.

689.—*And, as in antique triumphs, eggs
Were borne for mystical intrigues—*

In the orgies of Bacchus, and the games of Ceres, eggs were carried, and had a mystical import. See Banier, vol. i. b. ii. c. 5. and Rosinus, lib. v. c. 14. Pompa producebatur cum deorum signis et ovo.—In some editions it is printed *antick*, and means mimic.

705.—*When wives their sexes shift, like hares—*

Many have been the vulgar errors concerning the sexes and copulation of hares: but they being of a very timid and modest nature, seldom couple but in the night: It is said that the doe hares have tumours in the groin, like the castor, and that the buck hares have cavities like the hyena.—Besides, they are said to be retromingent, which occasioned the vulgar to make a confusion in the sexes.—When huntsmen are better anatomists and philosophers, we shall know more of this matter.—See Brown's *Vulgar Errors*, b. iii. c. 17.—But our poet here chiefly means to ridicule Dr. Bulwar's *Artificial Changeling*, p. 407, who mentions the female patriarch of Greece, and Pope Joan of Rome, and likewise the boy Sporus, who was married to the Emperor Nero:—upon which it was justly said by some, that it had been happy for the empire, if Domitius, his father, had had none other but such a wife. See what Herodotus says, concerning the men of Sythia, in his *Thalia*.

709.—*And by the right of war, like gills—*

Gill, scortillum, a common woman: in the Scots and Irish dialect a girl; there never was a Jack but there was a Gill. See Kelly's Scotch Proverbs, page 316. See also Chaucer's Miller's Tale, and Gower, Confess. Amant. and G. Douglass's Prologue, page 452.

731.—*There is a lesser profanation,*

Like that the Romans call'd ovation—

At the greater triumph the Romans sacrificed an ox; at the lesser a sheep. Hence the name ovation. Plutarch, in the life of Marcellus, "Ovandi, ac non triumphandi causa est, quum aut bella non rite indicta neque cum justo hoste gesta sunt; aut hostium nomen humile et non idoneum est, ut servorum, piratarumque: aut deditione repente facta, impulverea, ut dici solet, incruentaque victoria obvenit." Aulus Gellius, v. 6.

740.—*Which moderns call a cucking stool—*

The custom of ducking a scolding woman in the water, was common in many places. I remember to have seen a stool, of this kind, near the bridge at Evesham in Worcestershire, not above eight miles from Strensham, the place of our poet's birth. The etymology of the term I know not: some suppose it should be written choking-stool, others ducking-stool, and others derive it from the French coquine.

743.—*Like dukes of Venice, who are said
The Adriatic sea to wed—*

This ceremony is performed on ascension-day. The doge throws a ring into the sea, and repeats the words, “Desponsamus te, mare, in signum veri et perpetui dominii.”

745.—*And have a gentler wife than those,
For whom the state decrees those shows—*

Than the Roman worthies, who were honoured with ovations. Mr. Butler intimates, that the sea is less terrible than a scolding wife.

757.—*Then Hudibras, with face and hand,
Made signs for silence—*

Ergo ubi commota fervet plebecula bile,
Fert animus calidæ fecisse silentia turbæ
Majestate manus.—Persius, Sat. iv. 6.

763.—*Does not the whore of Bab'lon ride
Upon her horned beast astride—*

See Revelation, xvii. 3.

775.—*Women, who were our first apostles—*

The author of the Ladies' Calling, observes, in his preface, “it is a memorable attestation Christ gives to the piety of women, by making them the first witnesses of his resurrection, the prime evangelists to proclaim these glad tidings; and, as a learned man speaks, apostles to the

apostles." Some of the Scotch historians maintain, that Ireland received christianity from a Scotch woman, who first instructed a queen there. But our poet, I suppose, alludes to the zeal which the ladies shewed for the *good cause*. The case of Lady Monson was mentioned above. The women and children worked with their own hands, in fortifying the city of London, and other towns. The women of the city went by companies to fill up the quarries in the great park, that they might not harbour an enemy; and being called together with a drum, marched into the park with mattocks and spades. Annals of Coventry, MS. 1643.

779.—*Brought in their children's spoons and whistles—*

In the reign of Richard II. A. D. 1382, Henry Le Spencer, Bishop of Norwich, set up the cross, and made a collection to support the cause of the enemies of Pope Clement.—*Collegerat dictus episcopus innumerablem, et incredibilem summam pecuniæ auri et argenti, atque jocalium, monilium, annulorum, discorum, peciarum, cocliarium, et aliorum ornamentorum, et præcipue de dominabus et aliis mulieribus.* Decem Scriptores, p. 1671. See also South, v. 33.

787.—*Their husbands robb'd, and made hard shifts*

To administer unto their gifts.—

Thus, A. Cowley, in his Puritan and Papist,

She that can rob her husband, to repair

A budget priest that noses a long prayer.

791.—*Rubb'd down the teachers, tir'd and spent*

With holding forth for parliament—

Dr. Echard, in his works, says of the preachers of those times, —“coiners of new phrases, drawers out of long godly words, thick

“ pourers out of texts of scripture, mimical squeakers and bellowers, vain
 “ glorious admirers only of themselves, and those of their own fashioned
 “ face and gesture—such as these shall be followed, shall have their
 “ bushels of China oranges, shall be solaced with all manner of cordial ef-
 “ fences, and shall be rubb’d down with Holland of ten shillings an ell.”

795.—*Enabled them, with store of meat,*

On controverted points to eat—

That is, to eat plentifully of such dainties, of which they would some-
 times controvert the lawfulness to eat at all. See p. i. c. i. v. 225, and
 the following lines. Mr. Bacon would read the last word *treat*.

803.—*Rais’d rampires with their own soft hands—*

When London was expected to be attacked, and in several sieges during
 the civil war, the women, and even the ladies of rank and fortune, not
 only encouraged the men, but worked with their own hands. Lady
 Middlesex, Lady Foster, Lady Anne Waller, and Mrs. Dunch, have
 been particularly celebrated for their activity.—The knight’s learned
 harangue is here archly interrupted by the manual wit of one who hits
 him in the eye with a rotten egg.

830.—*Like linstock, to the horses touch hole—*

Linstock is a German word, signifying the rod of wood or iron, with
 a match at the end of it, used by gunners in firing cannon. See p. i.
 c. ii. v. 843.

855.—*For tho' the law of arms doth bar
The use of venom'd shot in war—*

“ Abusive language, and fustian, are as unfair in controversy as poisoned arrows or chewed bullets in battle.”

877.—*And such homely treats, they say,
portend good fortune—*

The original of the coarse proverb here alluded to, was the glorious battle of Azincourt, when the English were so afflicted with the Dysentery that most of them chose to fight naked from the girdle downward.

879.—*Vespasian being daub'd with dirt,
Was destin'd to the empire for't—*

Suetonius, in the Life of Vespasian, sect. v. says, “ Cum ædilem cum C. Cæsar (i. e. Caligula) succensens, luto jussisset oppleri, congesto per milites in prætextæ sinum ; non defuerunt qui interpretarentur, quandoque proculcatam, desertamque rempublicam civili aliqua perturbatione, in tutelam ejus, ac velut in gremium deventuram.” But Dio Cassius, with all his superstition, acknowledges that the secret meaning of the circumstance was not discovered till after the event.—Mr. Butler might here allude to a story which has been told of Oliver Cromwell, afterward lord protector : When young, he was invited by Sir Oliver Cromwell, his uncle and god-father, to a feast at Christmas ; and, indulging his love for fun, he went to the ball with his hands and cloths besmeared with excrement, to the great disgust of the company. For which, the master of misrule, or master of the ceremonies as he is now called, ordered him to be ducked in the horse-pond. *Memoirs of the Cromwell Family* by Mark Noble, vol. i. p. 98. and Bate's *Elench. motuum*.

The original of the epistle given by the author of the book of Acts, when the English was translated with the English Bible, is the same as the original of the epistle given by the author of the book of Acts, when the English was translated with the English Bible.

The original of the epistle given by the author of the book of Acts, when the English was translated with the English Bible, is the same as the original of the epistle given by the author of the book of Acts, when the English was translated with the English Bible.

The original of the epistle given by the author of the book of Acts, when the English was translated with the English Bible, is the same as the original of the epistle given by the author of the book of Acts, when the English was translated with the English Bible.

N O T E S,
ON
H U D I B R A S.

BEVEREYE.



TOM. II.

UT IN VITA, SIC IN STUDIIS, PULCHERRIMUM ET HUMANISSIMUM
EXISTIMO SEVERITATEM COMITATEMQUE MISCERE, NE ILLA
IN TRISTITIAM, HÆC IN PETULANTIAM PROCEDAT.

LONDON: PRINTED BY T. RICKABY. M.DCC.XCIII.

NOTES
ON
HULL BRASS



THE HISTORY OF THE
HULL BRASS
BY J. H. HULL
LONDON: J. H. HULL, 1850.

N O T E S.

PART II. CANTO III.

AS the subject of this canto is the dispute between Hudibras and an astrologer, it is prefaced by some reflections on the credulity of men. This exposes them to the artifices of cheats and impostors, not only when disguised under the characters of lawyers, physicians, and divines, but even in the questionable garb of wizards and fortune-tellers.

1.—*Doubtless the pleasure is as great
Of being cheated, as to cheat—*

Swift, in the Tale of a Tub, digression on madness, places happiness in the condition of being well deceived, and pursues the thought through several pages.—Aristippus being desired to resolve a riddle, replied, that it would be absurd to resolve that which unresolved afforded so much pleasure.

————— *cui sic extorta voluptas,
Et demptus per vim mentis gratissimus error.*

Hor. lib. ii. epist. ii. 140.

7.—*Some with a noise, and greasy light,
Are snapt, as men catch larks by night—*

The first line alludes to the morning and evening lectures, which, in those times of pretended reformation and godliness, were delivered by candle-light, in many churches, for a great part of the year. To maintain and frequent these, was deemed the greatest evidence of religion and sanctity. The gifted preachers were very loud.—The simile, in the second line, is taken from the method of catching larks at night, in some countries, by means of a low-bell and a light.

10.—*As nooses by the legs catch fowl—*

Woodcocks, and some other birds, are caught in springs.

11.—*Some, with a med'cine, and receipt,
Are drawn to nibble at the bait—*

Are cheated of their money by quacks and mountebanks, who boast of nostrums, and infallible recipes. Even persons who ought to have more discernment are sometimes taken in by these cozeners. In later times, the admirers of animal magnetism would perhaps have ranked with this order of wiseacres, and been proper objects of Mr. Butler's satire.

13.—*And tho' it be a two-foot trout,
'Tis with a single hair pull'd out—*

That is, though it be a sensible man, and one as unlikely to be caught by a medicine and a receipt, as a trout two feet long to be pulled out by a single hair.

- 15.—*Others believe no voice t' an organ
So sweet as lawyer's in his bar-gown—*

In the hope of promised success many are led into broils and suits, from which they are not able to extricate themselves till they are quite ruined. See Ammianus Marcellinus, lib. 30. cap. 4, where the evil practices of the lawyers under Valens and Valentinian, are strongly and inimitably painted: happy would it be for the world, if the picture had not its likeness in modern times, but was confined to the decline of the Roman empire.

- 23.—*Others still gape t' anticipate
The cabinet designs of fate—*

A natural desire; but if too much indulged, a notable instance of human weakness.

- 25.—*Apply to wizards, to foresee
What shall, and what shall never be—*

O Lærtiade, quicquid dicam aut erit, aut non.
Divinare etenim magnus mihi donat Apollo.

Horat. Sat. lib. 2. Sat. 5. v. 59.

- 27.—*And as those vultures do forebode—*

Vultures are birds of prey; and here put figuratively for astrologers. Or the word may be used equivocally, as soothsayers took their omens from eagles, vultures, ravens, and such birds.

29.—*A flam more senseless than the roguery
Of old aruspicy and aug'ry—*

Aruspicy was a kind of divination by sacrifice, by the behaviour of the beast before it was slain; by entrails after it was opened; or by the flames while it was burning.—Augury was a divination from appearances in the heavens, from thunder, lightening, &c. but more commonly from birds, their flight, chattering, manner of feeding, &c. Thus Ovid

*Hæc mihi non ovium fibræ, tonitrusve sinistri,
Linguave servatæ, pennave, dixit avis.*

Ovid. Trist. lib. i. eleg. viii. 49.

Mirari se ajebat M. Cato, quod non rideret haruspex, haruspicem cum vidisset. Tully de Divinat. ii. 24. et de Natura Deorum i. 26.

67.—*Yet, as a dog committed close,
For some offence, by chance breaks loose,
And quits his clog; but all in vain,
He still draws after him his chain—*

Perfius applies this simile to the case of a person who is well inclined, but cannot resolve to be uniformly virtuous.

*Nec tu, cum obstiteris semel, instantique negaris
Parere imperio, rupi jam vincula, dicas :
Nam et luctata canis nodum arripit; attamen illi,
Cum fugit, a collo trahitur pars longa catenæ.*

Sat. V. v. 157.

Yet triumph not; say not, my bands are broke,
 And I no more go subject to the yoke;
 Alas! the struggling dog breaks loose in vain,
 Whose neck still drags along a trailing length of chain.

Brewster.

Petrarch has applied this simile to love, as well as our author.

73.—*And like a bail'd and mainpriz'd lover—*

Mainprized signifies one delivered by the judge into the custody of such as shall undertake to see him forthcoming at the day appointed.

87.—*But faith, and love, and honour lost,
 Shall be reduc'd to a knight o' the post—*

This is, one who in court, or before a magistrate, will swear as he hath been previously directed. I have somewhere read that such persons formerly plied about the portico in the temple, and from thence were called knights of the *post*: and knights, perhaps, from the knights templars being buried in the adjoining church.

93.—*Oh! that I could enucleate—*

Explain, or open, an expression taken from the cracking of a nut.

95.—*Or find by necromantic art—*

Necromancy, or the black art, as it is vulgarly called, is the faculty of revealing future events, from consultation with demons, or with departed spirits. It is called the black art, because the ignorant writers of the middle age, mistaking the etymology, write it nigromantia:—or because the devil was painted black.

101.—*For tho' an oath obliges not,
Where any thing is to be got—*

The notions of the dissenters, with regard to this, and other points of a like nature, are stated more at large in some preceding cantos.

106.—*A cunning man, bight Sidrophel—*

Some have thought that the character of Sidrophel was intended for Sir Paul Neal; but the author, probably, here meant it for William Lilly, the famous astrologer and almanack maker, who at times sided with the parliament. He was consulted by the royalists, with the king's privy, whether the king should escape from Hampton-court, whether he should sign the propositions of the parliament, &c. and had twenty pounds for his opinion. See the life of A. Wood, Oxford, 1772, p. 101, 102, and his own life, in which are many curious particulars. Till the king's affairs declined he was a cavalier, but after the year 1645 he engaged body and soul in the cause of the parliament: he was one of the close committee to consult about the king's execution. At the latter end of his life he resided at Horsham, in the parish of Walton upon Thames, practised physic, and went often to Kingston to attend his patients.—But probably the most profitable trade of Dee, Kelly, Lilly, and others of that class, was that of spies, which they were for any country or party that employed them.—Hight, that is, called from the A. S. *hatan*, to call.

108.—*And sage opinions of the moon fells—*

i. e. the omens which he collects from the appearance of the moon.

113.—*When geese and pullen are seduc'd—*

Pullen, that is, poultry.

121.—*When butter does refuse to come—*

When a country wench, says Mr. Selden, in his Table Talk, cannot get her butter to come, she says the witch is in the churn.

127.—*If thou canst prove that saints have freedom*

To go to sorc'ers when they need 'em—

It was a question much agitated about the year 1570, *Utrum liceat homini christiano fortiorum operâ et auxilio uti.*

137.—*If they, by subtle stratagem—*

Dolus an Virtus, quis in hoste requirit.

139.—*Has not this present parl'ament*

A ledger to the devil sent—

That is, an ambassador. The person meant was Hopkins, the noted witch-finder for the associated counties.

141.—*Fully empower'd to treat about*

Finding revolted witches out—

That is, revolted from the parliament.

143.—*And has not he, within a year,*

Hang'd threescore of 'em in one shire—

It is incredible what a number of poor, sick, and decrepit wretches

were put to death, under the pretence of their being witches. Hopkins occasioned threescore to be hung in one year, in the county of Suffolk. See Dr. Hutchinson, p. 59. Dr. Grey says, he has seen an account of between three and four thousand, that suffered from the year 1640, to the king's restoration.—“In December 1649, says Whitelock, many witches were apprehended. The witch-trier taking a pin, and thrusting it into the skin, in many parts of their bodies, if they were insensible of it, it was a circumstance of proof against them. October 1652, sixty were accused: much malice, little proof; though they were tortured many ways to make them confes.”

153.—*Who after prov'd himself a witch,
And made a rod for his own breech—*

Dr. Hutchinson, in his historical essay on witchcraft, page 66, tells us, that the country, tired of the cruelties committed by Hopkins, tried him by his own system. They tied his thumbs and toes, as he used to do others, and threw him into the water; when he swam like the rest.

155.—*Did not the dev'l appear to Martin
Luther in Germany for certain—*

Luther, in his book de Missâ privatâ, says he was persuaded to preach against the mass by reasons suggested to him by the Devil, in a disputation. Melchior Adamus says the Devil appeared to Luther in his own garden, in the shape of a black boar. And the Colloquia mensalia relate, that when Luther was in his chamber, in the castle at Wurtzburg, the Devil cracked some nuts which he had in a box upon the bed-post, tumbled empty barrels down stairs, &c.

159.—*Did he not help the Dutch to purge,
At Antwerp, their cathedral church—*

In the beginning of the civil war in Flanders, the common people at Antwerp broke open the cathedral church, and destroyed the ornaments. Strada, in his book *de Bello Belgico*, says, that several devils were seen to assist them; without whose aid it would have been impossible, in so short a time, to have done so much mischief.

161.—*Sing catches to the saints at Mascon—*

Mascon is a town in Burgundy, where an unclean devil, as he was called, played his pranks in the house of Mr. Perreand, a reformed Minister, ann. 1612. Sometimes he sang psalms; at others bawdy verses. Mr. Perreand published a circumstantial account of him in French, which, at the request of Mr. Boyle, who had heard the matter attested by Perreand himself, was translated into English by Dr. Peter de Moulin.—The poet calls them saints, because they were of the Geneva persuasion.

163.—*Appear in divers shapes to Kelly—*

See notes 235-7-8. It may be proper to observe, that the persons here instanced, had made more than ordinary pretensions to sanctity, or bore some near relation to religion. On this circumstance Ralpho founds his argument for the lawfulness of the practice—that saints may converse with the devil.—Dr. Casaubon informs us, that Dee, who was associated with Kelly, employed himself in prayer, and other acts of devotion, before he entered upon his conversation with spirits.—“*Oratione dominicâ finitâ, et morâ aliquâ interpositâ, et aliquot ex psalterio precibus recitatis.*”

164.—*And speak i' th' nun of Loudon's belly—*

Sir Kenelm Digby, in his *Treatise on the Sympathetic Powder*, says, "I could make a notable recital of such passions that happened to the nuns at Loudon; but having done it in a particular discourse, at my return from that country, in which I, as exactly as I could, discussed the point, I will forbear speaking thereof at this time." Grandier, the curate of Loudon, was ordered to be burned alive, A.D. 1634, by a set of judges commissioned and influenced by Richlieu; and the prioress, with half the nuns in the convent, were obliged to own themselves bewitched. The prioress declared, that when the devil who possessed her had quitted her body, an angel impressed upon her hand the words *Jesus Maria Joseph F de Salis*. Mr. Moconnois made her a long visit, and she shewed him the letters. He scratched off a part of them, and supposed them to have been made with blood and starch. Grandier was a handsome man, and very eloquent. Such magic had fascinated the prioress, and subjected the nuns to their violent ardours. See Bayle's *Dictionary*, Art. *Grandier*; and Dr. Hutchinson's *Historical Essay on Witchcraft*, p. 36.

165.—*Meet with the parliament's committee,*

At Woodstock, on a pers'nal treaty—

Dr. Plot, in his *History of Oxfordshire*, ch. viii. tells us how the devil, or some evil spirit, disturbed the commissioners at Woodstock, whither they went to value the crown lands, October 1649.*—A personal treaty was very much desired by the king, and often pressed and petitioned for by great part of the nation. The poet insinuates, that though the par-

* See the *Just Devil of Woodstock, or a true Narrative of the several Apparitions, the Frights and Punishments inflicted upon the rumpish Commissioners*, by Thomas Widows, master of the free school at Northleach, Gloucestershire. It was not printed till 1660, though the date put to it is 1649. See Bishop of Peterborough's *Register and Chronicle*.

liament refused to hold a personal treaty with the king, yet they scrupled not to hold one with the devil at Woodstock.

167.—*At Sarum take a cavalier—*

Withers has a long story, in doggerel verse, of a soldier of the king's army, who being a prisoner at Salisbury, and drinking a health to the devil upon his knees, was carried away by him through a single pane of glass.

171.—*Do not our great reformers use
This Sidrophel to forebode news—*

Lilly, Booker, Culpepper, and others, were employed to foretell victories on the side of the parliament. Lilly was a time-serving rascal, who hesitated at no means of getting money. See his life, written by himself.

175.—*Of battles fought at sea, and ships
Sunk, two years hence, the last eclipse—*

Suppose we read *since* the last eclipse, or suppose we point it thus, Sunk two years since the last eclipse: Lilly grounded lying predictions on that event. See Grey's note.

177.—*A total o'erthrow giv'n the king
In Cornwall, horse and foot, next spring—*

It is certain that the parliament, in their reports of victories, neither observed time or place. Cleveland, in his character of a London Diurnal, p. 113. says of Lord Stamford: "This cubit and half of a commander, by the help of a diurnal, routed the enemies fifty miles off." The sub-

ject here is not false reports, but false predictions: the direct contrary happened to what is here said, the king overthrew the parliamentarians in Cornwall.

181.—*Made Mars and Saturn for the cause—*

Made the planets and constellations side with the parliament: or, as B. Warburton observes, the planets and signs here recapitulated may signify the several leaders of the parliamentary army—Essex, Fairfax, and others.

187.—*Made all the royal stars recant,
Compound, and take the covenant—*

The author here evidently alludes to Charles, elector palatine of the Rhine, and to King Charles the Second, who both took the covenant.

195.—*Then let us strait advance in quest
Of this profound gymnosophist—*

The gymnosophists were a sect of philosophers in India, so called from their going naked. They were much respected for their profound knowledge; and held in the same estimation, among their countrymen, as the Chaldæi among the Assyrians, the magi among the Persians, and the druids among the Gauls and Britains.

209.—*But as a dog, that turns the spit—*

Mr. Prior's simile seems to have been suggested by this passage:

Dear Thomas didst thou never see,

('Tis but by way of simile)

A squirrel spend his little rage

In jumping round a rolling cage :

But here or there, turn wood or wire,

He never gets two inches higher.

So fares it with those merry blades

That frisk it under Pindus' shades.

218.—*He fell to juggle, cant, and cheat—*

The account here given of William Lilly, agrees exactly with his life written by himself.

222.—*His understanding still was clear—*

Clear, that is, empty.

223.—*Yet none a deeper knowledge boasted,*

Since old Hodge Bacon, and Bob Grosted—

Roger Bacon, a franciscan friar, flourished in the thirteenth century. His penetration in most branches of philosophy was the wonder of the age. Bayle says he wrote an hundred books, many of them upon astronomy, geometry, and medicine.—Robert Grosted, or Grossa Testa, lived nearly at the same time with Bacon. He wrote some treatises on astronomy and mathematics; but his works were chiefly theological. Several books were translated by him from the Greek language; which if any understood in that age, he was sure, as Erasmus says, to be taken for a conjuror.

225.—*Th' intelligible world he knew—*

The intelligible world is spoken of, by some persons, as the model or prototype of the visible world. See p. i. c. i. v. 535, and note.

235.—*He 'ad read Dee's prefaces before*

The devil and Euclid o'er and o'er—

Dr. John Dee, a Welchman, was admitted to the degree of M. A. and had a testimonial from the university of Cambridge in 1548. He was presented by Edward VI. to the living of Upton upon Severn, in Worcestershire, in the year 1552, when John Harley was made bishop of Hereford. He gained great fame at the time of Elizabeth and James I. by his knowledge in mathematics; Tycho Brahe gives him the title of præstantissimus mathematicus; and Cambden calls him nobilis mathematicus. He wrote a preface to Euclid, and to Billingsley's Geometry, *Epistola præfixa Ephemeridi Johannis Felde*, 1557; *Epistola ad Commandinum præfixa libello de superficiorum divisionibus* 1570; and perhaps in the whole not less than fifty treatises.—He began early to have the reputation of a conjuror; of which he grievously complains in his preface to Euclid. This report, and his pretended transactions with spirits, gave the poet occasion to call it Dee's preface before the devil.

237.—*And all th' intrigues 'twixt him and Kelly,*

Lescus and th' emperor, wou'd tell ye—

Kelly was born at Worcester, and bred to the business of an apothecary there, about the year 1555. Sometimes he is called Talbot. He was a famous alchymist, and Dee's assistant, his seer or skryer, as he calls him. Uriel, one of their chief spirits, was the promoter of this connection.—Soon after a learned Polonian, Albert Alaski, prince of Sirad, whom

Mr. Butler calls Lescus, came into England, formed an acquaintance with Dee and Kelly; and, when he left this country, took them and their families with him into Poland. Next to Kelly, he was the greatest confidant of Dee in his secret transactions.—Cambden speaks of this Lescus in his Annals 1583. “E. Poloniâ Ruffiæ vicina, hac ætate venit in Angliam Albertus Alasco Palatinus Siradiensis, vir eruditus, barba promississima, &c.—From Poland, Dee and Kelly, after some time, removed to Prague. They were entertained by the emperor Radolph II. disclosed to him some of their chymical secrets, and shewed him the wonderful stone. The emperor, in return, treated them with great respect. Kelly was knighted by him, but afterwards imprisoned; and he died in 1587. Dee had received some advantageous offers, it is said, from the king of France, the emperor of Muscovy, and several foreign princes. Perhaps he had given them some specimens of his service in the capacity of a spy. However, he returned to England, and died very poor, at Mortlake, in Surry, in the year 1608, aged 81.—“Would tell ye.”—In the author’s edition, it is printed “would not tell ye.” To raise the greater opinion of his knowledge, he would pretend to make a secret of things which he did not understand.

239.—*But with the moon was more familiar,
Than e’er was almanack well-willer—*

The almanack makers stiled themselves well-willers to the mathematics, or philomaths.

243.—*Knew when she was in fittest mood
For cutting corns, or letting blood—*

Respecting these, and other matters mentioned in the following lines, Lilly, and the old almanack makers, gave particular directions. It appears from various kalenders still preserved, not to mention the works of Hesiod, and the apotelesms of Manetho, Maximus, and Julius Firmicus, that astrologers among the Greeks and Romans conceived some planetary hours to be especially favourable to the operations of husbandry and physic.

267.—*It wou'd demonstrate, that the man in
The moon's a sea mediterranean—*

The light of the sun being unequally reflected, and some parts of the moon appearing more fully illuminated than others, on the supposition of the moon's being a terraqueous globe, it is thought that the brighter parts are land, and the darker water. This instrument, therefore, would give a more distinct view of those dusky figures, which had vulgarly been called the man in the moon, and discover them to be branches of the sea. In the Selenography of Florentius Langrenus, Johannes Hevelius, and others, the dark parts are distinguished by the names of mare crisium, mare serenitatis, oceanus procellarum, &c.

281.—*With lute-strings he would counterfeit
Maggots, that crawl on dish of meat—*

The small strings of a fiddle or lute, cut into short pieces, and strewed upon warm meat, will contract, and appear like live maggots.

283.—*Quote moles and spots on any place*

O' th' body, by the index face—

Some physiognomers have conceited the head of man to be the model of the whole body ; so that any mark there will have a corresponding one on some part of the body. See Lilly's life.

285.—*Detect lost maidenheads by sneezing—*

Democritus is said to have pronounced more nicely on the maid servant of Hippocrates.—“ Puellæque vitium solo aspectu deprehendit.” Yet the eyes of Democritus were scarcely more acute and subtle than the ears of Albertus Magnus : “ nec minus vocis mutationem ob eandem fere causam : quo tantum signo ferunt Albertum Magnum, ex museo suo, puellam, ex vinopolio vinum pro hero deportantem, in itinere vitiatam fuisse deprehendisse ; quòd, in reditu subinde, cantantis ex acutâ in graviolem mutata vocem agnovisset.” Gasper a Reies, in elysio jucund. quæstion. campo. Lilly professed this art, and said no woman, that he found a maid, ever twitted him with his being mistaken.

289.— ——— and scare

With rhymes, the tooth-ach and catarrh—

Butler seems to have raked together many of the baits for human credulity which his reading could furnish, or he had ever heard mentioned. These charms for tooth-achs and coughs were well known to the common people a few years since. The word abracadabra, for fevers, is as old as Sammonicus. Haut haut hista pista vista, were recommended for a sprain by Cato.—Homer relates, that the sons of Autolycus stopped the

bleeding of Ulysses's wound by a charm. See Odyss. xix. 457. and Barnes Notes and Scholia :

————— ἐπαοιδῇ δ' αἶμα κελαινον
Εσχεθον—————

291.—*Chase evil spirits away by dint
Of sickle, horse-shoe, hollow flint—*

These concave implements, particularly the horse-shoe, we have often seen nailed to the threshold of doors in the country, in order to chase away evil spirits.

293.—*Spit fire out of a walnut-shell,
Which made the Roman slaves rebel—*

Lucius Florus, Livy, and other historians, give the following account of the origin of the servile war: There was a great number of slaves in Sicily, and one of them, a Syrian, called Eunus, encouraged his companions, at the order of the gods, as he said, to free themselves by arms. He filled a nutshell with fire and sulphur, and holding it in his mouth, breathed out flames when he spoke to them, in proof of his divine commission. By this deception he mustered more than 40,000 persons.

299.—*What medicine 'twas that Paracelsus
Could make a man with, as he tells us—*

That philosopher, and others, thought that man might be generated without connection of the sexes. See this idea ridiculed by Rabelais, lib. ii. ch. 27. “ Et celebretimus Athanasius Kircherus, libro secundo mundi subterranei præclare et solidis rationibus, refutavit stultitiam

nugatoris Paracelsi, qui (de generat. rerum naturalium, lib. i.) copiose admodum docere voluit ridiculam methodum generandi homunciones in vasis chemicorum." p. 38. Franc. Redi de generat. insectorum. The poet probably had in view Bulwer's Artificial Changeling, who, at page 490, gives a full account of this matter, both from Paracelsus and others.

301.—*What figured slates are best to make,
On wat'ry surface duck or drake—*

The poet, by mentioning this play of children, means to intimate that Sidrophel was a smatterer in natural philosophy, knew something of the laws of motion and gravity, though all he arrived at was but childish play, no better than making ducks and drakes.

305.—*Whether a pulse beat in the black
list of a dappled louse's back—*

See Sparman's voyage to the Cape of Good Hope, vol. ii. p. 291.—It was the fashion with the wits of our author's time to ridicule the transactions of the royal society. Mr. Butler here indulges his vein by bantering their microscopic discoveries. At present every one must be inclined to adopt the sentiment of Cowley :

Mischief and true dishonour fall on those
Who would to laughter or to scorn expose
So virtuous and so noble a design,
So human for its use, for knowledge so divine.
The things which those proud men despise, and call
Impertinent, and vain, ———— and small ;
Those smallest things of nature let me know,
Rather than all their greatest actions do.

The learned and ingenious Bishop Hurd delivers his opinion on this passage in two lines from Pope :

But sense surviv'd when merry jests were past,
For rising merit will buoy up at last.

307.—*If systole or diastole move*

Quickest when he's in wrath, or love—

Systole the contraction, and diastole the dilatation, of the heart, are motions of that organ by means of which the circulation of the blood is effected. The passions of the mind have a sensible influence on the animal economy. Some of them, fear and sorrow, chill the blood and retard its progress. Other passions, and especially anger and love, accelerate its motion, and cause the pulse to beat with additional strength and quickness.

311.—*How many scores a flea will jump,*

Of his own length, from head to rump—

Aristophanes, in his comedy of the Clouds, act i. sc. 2. introduces a scholar of Socrates describing the method in which Socrates, and his friend Chærephon, endeavoured to ascertain how many lengths of his own feet a flea will jump.—*ψυλλαν οποσες αλλοιτο της αυτης ποδας*, quot pedes suos pulex saltaret. They did not measure, as our author says, by the length of the body ; they dipped the feet of the flea in melted wax, which presently hardened into shoes ; these they took off, and measured the leap of the flea with them. It is probable that this representation had been received with pleasure by the enemies of Socrates. In the banquet of Xenophon the subject is taken up by one of the company : *αλλ' ειπε μοι ποσους ψαλλα ποδας εμου απεχει. ταυτα γαρ σε Φασι γεωμετρειν*—and is dis-

missed by Socrates with a kind of cool contempt. Plato somewhere alludes to the same jest. A flea had jumped from the forehead of Chærephon to the head of Socrates, which introduced the enquiry.

315.—*Whether his snout a perfect nose is,
And not an elephant's proboscis—*

Microscopic inquirers tell us that a flea has a proboscis, somewhat like that of an elephant, but not quite so large.

321.—*Or those not seen, but understood,
That live in vinegar and wood—*

The pungency of vinegar is said, by some, to arise from the bites of animalcules which are contained in it. For these discoveries see Hook's micrographical observations.

324.—*That him in place of Zany serv'd—*

A Zany is a buffoon, or Merry Andrew, designed to assist the quack, as the ballad singer does the cut-purse or pickpocket. Some have supposed this character of Whachum to have been intended for one Tom Jones, a foolish Welchman. Others think it was meant for Richard Green, who published a pamphlet entitled "Hudibras in a Snare." The word zany is derived by some from the Greek *σαννας*, a fool, *τῶσαννος*; (see Eustathi. ad. Odyss. 22. and Meursii Glossar. Græco-barb.) by others from the Venetian Zani, abbreviated from *giovanni*:

325.—*Hight Whachum, bred to dash and draw,
Not wine, but more unwholesome law :
To make 'twixt words and lines huge gaps—*

As the way of lawyers is in their bills and answers in chancery, where they are paid so much a sheet.

335.—*His bus'ness was to pump and wheedle,
And men with their own keys unriddle—*

Menckenius, in his book de Charlatanaria Eruditorum, tells this story; Jactabat empiricus quidam, se ex solo urinæ aspectu, non solum de morbis omnibus, sed et de illorum causis quæcunque demum illæ fuerint, sive natura, sive fors tulisset, certissime cognoscere; interim ille ita instruxerat servos suos, ut callide homines ad se venientes explorarent, et de his quæ clam comperta haberent, clam ad se referrent.—Accedit mulier paupercula cum lotio mariti, quo vix viso, maritus tuus, inquit, per scalas domus infausto casu decidit. Tum illa admirabunda, istudne, ait, ex urina intelligis? Imo vero, inquit empiricus, et, nisi me omnia fallunt, per quindecim scalæ gradus delapsus est. At cum illa utique viginti se numerasse referret: hic velut indignatus quærit: num omnem secum urinam attulisset: atque illa negante quod vasculum materiam omnem caperet: itaque ait, effudisti cum urina quinque gradus illos qui mihi ad numerum deerant.—I wonder this story escaped Dr. Grey.

343.—*What cut-purses have left with them—*

Our ancestors wore their purses or pouches on the outside of their garments, and tied round their middle like a lady's apron, and hanging down by a string, which was easily cut, hence what we now call pick-pockets were then called cut-purses. See the monuments and pictures of those times.

349.—*Of thieves ascendant in the cart—*

Ascendent, a term in astrology, is here equivocal.

369.—*And as in prisons mean rogues beat
hemp for the service of the great—*

Petty rogues, in Bridewell, pound hemp ; and it may happen that the produce of their labour is employed in halters, in which greater criminals are hanged.

373.—*And like the devil's oracles
Put into dogg'el rhymes his spells—*

Plutarch has a whole treatise to discuss the question, why Apollo had ceased to deliver his oracles in verse : which brings on an incidental inquiry why his language was often bad, and his verses defective.

376.—*I th' almanack, strange bilks presage—*

Bilk is a Gothic word, signifying a cheat or fraud ; it signifies likewise to baulk or disappoint.

394.————— *or their dear delight,
The gallow-tree————*

Thus Cleveland, in his poem entitled the Rebel Scot,

A Scot when from the gallow tree got loose,
Drops into Styx, and turns a Soland goose.

397.—*Which none does bear, but would have hung
T' have been the theme of such a song—*

The author perhaps recollected some lines in Sir John Denham's poem on the trial and death of the Earl of Strafford :

Such was his force of eloquence, to make
 The hearers more concern'd than he that spake;
 Each seem'd to act that part he came to see,
 And none was more a looker on than he;
 So did he move our passions, some were known
 To wish, for the defence, the crime their own.

When Mars and Venus were surpris'd in Vulcan's net, and the deities
 were assembled to see them, Ovid says

—— aliquis de dīs non tristibus optet.

Sic fieri turpis——

Metamorph. lib. iv. 187.

404.—*Was rais'd by him, found out by Fisk—*

Fisk was a quack physician and astrologer of that time, and an acquaintance of William Lilly, the almanac-maker and prognosticator. “In the year 1663,” says Lilly in his own life, “I became acquainted with Nicholas Fisk, licentiate in physic, born in Suffolk, fit for, but not sent to, the university.—Studying at home astrology and physic, which he afterwards practised at Colchester.” He had a pension from the parliament; and during the civil war, and the whole of the usurpation, prognosticated on that side.

407.—*Many rare pithy saws, concerning—*

Pithy, that is, nervous, witty, full of sense and meaning, like a proverb.—Saw, that is, say, or saying, from A. S. Douglas applies it to any saying, (p. 143, v. 52.) and once in a bad sense to indecent language.

Nu rift with fleath, and many unseemly saw

Quhare schame is loist. (p. 90. v. 15.)

409.—*From top of this there hung a rope,
To which he fasten'd telescope—*

Refracting telescopes were formerly so constructed as to require such an awkward apparatus. Hugenius invented a telescope without a tube. The object glass was fixed to a long pole, and its axis directed towards any object by a string, which passed down from the glass above to the eye-glass below. He presented to the Royal Society an object-glass of one hundred and twenty-three feet focal distance, with an apparatus belonging to it, which he had made himself. It is described in his *Astroscopia compendiaria tubi optici molimine liberata*, Hague 1684.

414.—*Did fly his tarsel of a kite—*

Tierfel, or tiercelet, as the French call the male hawk, which is less in the body by a third part than the female, from whence it hath the name: Lord Bacon says, it is stronger, and more courageous than the female.

416.—*That, like a bird of Paradise,
Or herald's martlet, has no legs—*

The bird of Paradise, or the *Pica Paradisæa* of Linnæus. The *manucodiata* of Edward's and Ray. The Portuguese first saw them in Gilolo, Papua, and New Guinea: many idle fables have been propagated concerning these birds, among which are to be reckoned, that they have no feet, pass their lives in the air, and feed on that element; but it is found that the feet are cut off, that the birds may dry the better, and the scapular feathers prevent their sitting on trees in windy weather. Naturalists describe many species, but the *Paradisæa apoda*, or greater bird of Paradise is generally about two feet in length. See Latham, Syn. ii. 47. Index, i.

194.; and Essay on India, by John Reinhold Forster, p. 17.—
 Martlets are painted by the heralds without legs, or with very short
 ones, scarcely visible. In Le Blanc's travel's, p. 115, we are told of
 the birds of Paradise, that they are kept in a cage in the sultan's garden,
 and are thought by Europeans to have no legs. Lord Bacon has the fol-
 lowing passage in his works, fol. vol. iv. p. 325. "The second reason
 that made me silent was, because this suspicion and rumour of undertaking
 settles upon no person certain: It is like the birds of Paradise, that they
 have in the Indies, that have no feet, and therefore never light upon any
 place, but the wind carries them away. And such a thing I take this
 rumour to be."—Pliny, in his Natural History, has a chapter de Apodi-
 bus, lib. x. ch. 39.

429.—*I'm certain 'tis not in the scrowl
 Of all those beasts, and fish, and fowl—*

Astronomers, for the help of their memory, and to avoid giving names
 to every star in particular, have divided them into constellations or com-
 panies, which they have distinguished by the names of several beasts,
 birds, fishes, &c. as they fall within the compass which the forms of
 these creatures reach to.—Butler in his Genuine Remains, vol. i. page 9.
 says:

Since from the greatest to the least,
 All other stars and constellations
 Have cattle of all sorts of nations.

This distribution of the stars is very antient. Tully mentions it from
 Aratus, in nearly the same terms which are used in our astronomical
 tables. The divisions are called houses by the astrologers.

431.—*With which, like Indian plantations,
The learned stock the constellations—*

Cosmographers, in their descriptions of the world, when they found many vast places, whereof they knew nothing, are used to fill the same with an account of Indian plantations, strange birds, beasts, &c. So historians and poets, says Plutarch, embroider and intermix the tales of ancient times with fictions and fabulous discoveries.

433.—*Not those that, drawn for signs, have been
To th' houses where the planets inn—*

Signs—a pun between signs for public houses, and signs or constellations in the heavens. Aratus and Eratosthenes.—The Catasterismi of the latter, printed at the end of Fell's Aratus, are nearly as old as Aratus himself. See also Hall's Virgidemiarum, book ii. Sat. 7. v. 29.

435.—*It must be supernatural,
Unless it be that cannon ball
That, shot i' th' air, point blank upright,
Was borne to that prodigious height,
That, learn'd philosophers maintain,
It ne'er came backwards down again—*

Some foreign philosophers directed a cannon against the zenith; and, having fired it, could not find where the ball fell; from whence it was conjectured to have stuck in the moon. Des Cartes imagined that the ball remained in the air.

441.—*But in the airy regions yet
Hangs, like the body o' Mahomet—*

The improbable story of Mahomet's body being suspended in an iron

chest, between two great loadstones, is refuted by Mr. Sandys and Dr. Prideaux.

450.—*Against the glow-worm tail of kite—*

The luminous part of the glow-worm is the tail.

453.—*And, if I err not, by his proper
figure, that's like tobacco-stopper—*

This alludes to the symbol which astronomers use to denote the planet Saturn (♄) and astrologers use a sign not much unlike it.—It is no wonder Sidrophel should be puzzled to know for certain whether it was Saturn or not, as the phases of Saturn are very various and extraordinary, and long perplexed the astronomers, who could not divine the meaning of such irregularity: thus Hevilius observes, that he appears sometimes *monospherical*, sometimes *trispherical*, *spherico-ansated*, *elliptico-ansated* and *spherico-cuspidated*; but Huygens reduced all these phases to three principal ones, *round*, *brachiated*, and *ansated*. See Chamber's Dictionary, Art. Saturn.

457.—*He's got behind the dragon's tail,
And farther leg behind o' th' whale—*

Sidrophel, the star-gazer, names any two constellations he can think of: or rather, the poet designs to make him blunder, by fixing on those which are far distant from each other, on different sides of the equator; and also by talking of the whale's hinder leg. On some old globes the whale is described with legs.

477.—*As lately 'twas reveal'd to Sedgwick—*

Will. Sedgwick was a whimsical fanatic preacher, settled by the parliament in the city of Ely. He pretended much to revelations, and was

called the apostle of the isle of Ely. He gave out that the approach of the day of judgment had been disclosed to him in a vision: and going to the house of Sir Francis Ruffel, in Cambridgeshire, where he found several gentlemen, he warned them all to prepare themselves for the day of judgment would be some day in the next week.

499.—*He gave him first the time o' th' day—*

i. e. he bade him good evening, see line 540.

503.—*Did you not lose?—*

He supposes they came to inquire after something stolen or strayed, the usual case with people when they apply to the cunning man.—In these lines we must observe the artfulness of Whachum, who pumps the squire concerning the knight's business, and afterwards relates it to Sidrophel in the presence of both of them.

527.—*Which he prevented thus: What was 't,*

Quoth he, that I was saying last?—

To prevent the suspicion which might be created by whispering, he causes Whachum to relate his intelligence aloud, in the cant terms of his own profession.

530.—*Quoth Whachum, Venus you retriev'd,*

In opposition with Mars,

And no benign friendly stars

t' allay the effect—

There should be no comma after the word retriev'd, it here signifies found, observed, from the French retrouver.—Venus, the goddess of love, opposes and thwarts Mars, the god of War, and there is likely

to be no accord between them. By which he gives him to understand, that the knight was in love, and had small hopes of success.

534.—*In virgo? Ha! quoth Whachum, no.—*

Is his mistress a virgin? No.

535.—*Has Saturn nothing to do in it?—*

Saturn, Κρονος, was the god of time. The wizard by these words inquires how long the love affair had been carried on. Whachum replies, one tenth of his circle to a minute, or three years—one tenth of the thirty years in which Saturn finishes his revolution, and exactly the time which the knight's courtship had been pending.

551.—*I did expect you here, and knew,*

Before you spake, your business too—

In some editions we read, know before you speak.

569.—*Than th' oracle of sieve and sheers—*

“ Put a paire of sheeres in the rim of a sieve, and let two persons set the tip of each of their forefingers upon the upper part of the sheers, holding it with the sieve up from the ground steddilie, and ask Peter and Paul whether A. B. or C. hath stolne the thing lost, and at the nomination of the guilty person the sieve will turne round.” Scot's Discovery of Witchcraft, book xii. ch. xvii. p. 262.—The *κοσκινομαντις*, or diviner by a sieve, is mentioned by Theocritus Idyll. iii. 31. The Greek practice differed very little from that which has been stated above. They tied a thread to the sieve, or fixed it to a pair of shears, which they held between

two fingers. After addressing themselves to the gods, they repeated the names of the suspected persons ; and he, at whose name the sieve turned round, was adjudged guilty. Potter's Gr. Antiq. vol. i. p. 352.

572.————— *my noble Donzel*—

A sneering kind of appellation ; donzel being a diminutive from don.—Butler says, in his character of a squire of Dames, (vol. ii. p. 379.) he is donzel to the damzels, and gentleman usher daily waiter on the ladies, that rubs out his time in making legs and love to them. The word is likewise used in Ben Johnson's Alchymist.

577.—*I might suspect, and take the alarm,
Your business is but to inform*—

At that time there was a severe inquisition against conjurors, witches, &c.—See the note on line 143. In Rymer's Fœdera, vol. xvi. p. 666. is a special pardon from King James to Simon Read, for practising the black art. It is entitled, De Pardonatione pro Simone Read de Invocatione, et Conjuratone Cacodæmonum. He is there said to have invoked certain wicked spirits in the year 1608, in the parish of St. George, Southwark, particularly one such spirit called Heavelon, another called Faternon, and a third called Cleveton.

588.—*I understand your metonymy*—

Metonymy is a figure of speech, whereby the cause is put for the effect, the subject for the adjunct.

589.—*Your words of second-hand intention—*

Terms of second intention, among the schoolmen, denote ideas which have been arbitrarily adopted for purposes of science, in opposition to those which are connected with sensible objects.

595.—*And in itself more warrantable—*

The knight has no faith in astrology; but wishes the conjuror to own plainly that he deals with the devil, and then he will hope for some satisfaction from him. To shew what may be done in this way, he recounts the great achievements of forcerers.

599.—*Your ancient conjurers were wont*

To make her from her sphere dismount—

So the witch Canidia boasts of herself in Horace.

————— Polo

Deripere lunam vocibus possum meis.

The antients frequently introduced this fiction. See Virgil, eclogue viii. 69. Ovid's *Metamorphosis*, vii. 207. Propertius, book i. elegy i. 19. and Tibullus, book i. elegy ii. 44.

609.—*Your modern Indian magician*

Makes but a hole in th' earth—

“The king presently called to his Bongi to clear the air; the conjurer immediately made a hole in the ground, wherein he urined.” Le Blanc's *Travels*, p. 98.—The ancient Zabii used to dig a hole in the earth, and fill it with blood, as the means of forming a correspondence with demons, and obtaining their favour.

616.—*To catch intelligences in—*

To secure demons or spirits.

617.—*Some by the nose, with fumes, trepan 'em,*

As Dunstan did the devil's grannam—

The chymists and alchymists. In the Remains of Butler, vol. ii. p. 235. we read, "these spirits they use to catch by the noses with fumigations, as St. Dunstan did the devil by a pair of tongs. The story of St. Dunstan's taking the devil by the nose with a pair of hot pincers, has been frequently related.—St. Dunstan lived in the tenth century: was a great admirer and proficient in the polite arts, particularly painting and sculpture: As he was very attentively in his cell engraving a gold cup, the Devil tempted him in the shape of a beautiful woman. The saint, perceiving in the spirit who it was, took up a red hot pair of tongs, and catching hold of the Devil by the nose, made him howl in such a terrible manner, as to be heard all over the neighbourhood.

619.—*Others with characters and words,*

Catch 'em as men in nets do birds—

By repetition of magical sounds and words, properly called enchantments.

621.—*And some with symbols, signs, and tricks,*

Engraved in planetary nicks—

By figures and signatures described according to astrological symmetry: that is, certain conjunctions or oppositions with the planets and aspects of the stars.

623.—*With their own influences will fetch 'em
Down from their orbs, arrest and catch 'em—
Carmina vel cælo possunt deducere lunam.*

627.—*Bombastus kept a devil's bird
Shut in the pommel of his sword—*

Bombastus de Hohenheim, called also Aurelius Philippus, and Theophrastus, but more generally known by the name of Paracelsus, was son of William Hohenheim, and author, or rather restorer, of chymical pharmacy. He ventured upon a free administering of mercury and laudanum; and performed cures, which, in those days of ignorance, were deemed supernatural. He entertained some whimsical notions concerning the antideluvian form of man, and man's generation. Mr. Butler's note on this passage is in the following words: "Paracelsus is said to have kept a small devil prisoner in the pommel of his sword; which was the reason, perhaps, why he was so valiant in his drink. However it was to better purpose than Hannibal carried poison in his sword—to dispatch himself if he should happen to be surprised in any great extremity. For the sword would have done the feat alone much better and more soldier-like. And it was below the honour of so great a commander to go out of the world like a rat.

631.—*Kelly did all his feats upon
The devil's looking-glass, a stone—*

Dr. Dee had a stone, which he called his angelical stone, pretending that it was brought to him by an angel: and "by a spirit it was, sure

enough," says Dr. M. Casaubon. We find Dee himself telling the emperor, that the angels of God had brought to him a stone of that value, that no earthly kingdom is of that worthiness, as to be compared to the virtue or dignity thereof.* It was large, round, and very transparent. And persons who were qualified for the sight of it, were to perceive various shapes and figures, either represented in it as in a looking-glass, or standing upon it as on a pedestal.—This stone is now in the possession of the very learned and ingenious Earl of Orford, at Strawberry-hill.† It appears to be a volcanic production, of the species vulgarly called the black Iceland agate, which is a perfectly vitrified lava; and according to Bergman's analysis, contains of siliceous earth sixty-nine parts in an hundred; argillaceous twenty-two parts, and martial nine. See Berg. opusc. vol. iii. p. 204. and Letters from Iceland, lett. 25. The lapis obsidianus of the ancients is supposed to have been of this species: a stone, according to Pliny, "quem in Æthiopia invenit Obsidius, nigerrimi coloris aliquando et translucidi, crassiore visu, atque in speculis parietum pro imagine umbras reddente." Plin. Nat. Hist. lib. 36. cap. 26. The same kind of stone is found also in South America; and called by the Spaniards, from its colour, *piedra de gallinaço*.—The poet might here term it the Devil's looking-glass, from the use which Dee and Kelly made of it; and because it has been the common practice of conjurors to answer the inquiries of persons, by representations shewn to them in a looking-glass.—Dr. M. C. quotes a passage to this purpose from a manuscript of Roger Bacon, in-

* See Casaubon's relation of what passed between Dr. Dee and some spirits, printed at London 1659.

† The authenticity and identity of this stone cannot be doubted, as its descent is more clearly proved than that of Agamemnon's scepter. It was specified in the catalogue of the Earls of Peterborough, at Drayton; thence fell to Lady Betty Germaine, who gave it to the Duke of Argyle, and his son Lord Frederick Campbell to Lord Orford.

scribed, De dictis et factis falsorum mathematicorum et dæmonum. “The demons sometimes appear to them really, sometimes imaginarily in basons and polished things, and shew them whatever they desire. Boys, looking upon these surfaces, see by imagination, things that have been stolen; to what places they have been carried; what persons took them away; and the like.—In the proëmium of Joach. Camerarius to Plutarch De Oraculis, we are told that a gentleman of Nuremberg had a crystal which had this singular virtue, viz. if any one desired to know any thing past or future, let a young man, castum, or who was not yet of age, look into it; he would first see a man, so and so apparelled, and afterwards what he desired.—We meet with a similar story in Heylin’s History of the Reformation, part iii. The Earl of Hertford, brother to Queen Jane Seymour, having formerly been employed in France, acquainted himself there with a learned man, who was supposed to have great skill in magic. To this person, by rewards and importunities, he applied for information concerning his affairs at home; and his impertinent curiosity was so far gratified, that by the help of some magical perspective, he beheld a gentleman in a more familiar posture with his wife, than was consistent with the honour of either party. To this diabolical illusion he is said to have given so much credit, that he not only estranged himself from her society at his return, but furnished a second wife, with an excellent reason for urging the disinherison of his former children. The ancients had also the Λιθομαντεία.

635.—*Agrippa kept a Stygian pug,
 In his garb and habit of a dog—*

As Paracelsus had a devil confined in the pommel of his sword, so Agrippa had one tied to his dog’s collar, says Eraustus. It is probable that the collar had some strange unintelligible characters engraven upon it.—Mr. Butler hath a note on these lines in the following words:

“ Cornelius Agrippa had a dog that was suspected to be a spirit, for some tricks he was wont to do beyond the capacity of a dog. But the author of *Magia Adamica* has taken a great deal of pains to vindicate both the doctor and the dog from that aspersión ; in which he has shewn a very great respect and kindness for them both.”

637.—*That was his tutor, and the cur
Read to th' occult philosopher—*

A book entitled, *De Occultâ Philosophiâ*, was ascribed to Agrippa ; and from thence he was called the occult philosopher.

639.—*And taught him subt'ly to maintain
All other sciences are vain—*

Bishop Warburton says, nothing can be more pleasant than this turn given to Agrippa's silly book, *De Vanitate Scientiarum*.

641.—*To this, quoth Sidrophello, sir,
Agrippa was no conjurer—*

A subject of much disputation. Paulus Jovius, and others, maintain that he was. Wierus and Monsieur Naudi, endeavour to vindicate him from the charge : *Apologie pour les grands hommes accusés de magie*. Perhaps we may best apologize for Agrippa, by saying, that he was not the author of every book which has been attributed to him. See canto i. line 540.

653.—*What they pretend to is no more
Than Trismegistus did before—*

The Egyptian Thoth or Tout, called Hermes by the Greeks, and Mercury by the Latins, from whom the chymists pretend to have derived their art, is supposed to have lived soon after the time of Moses,

and to have made improvements in every branch of learning. "Thoth, says Lactantius, antiquissimus et instructissimus omni genere doctrinæ, adeo ut ex multarum rerum et artium scientiâ Trismegisti cognomen ei imponeretur." The Egyptians antiently engraved their laws and discoveries in science upon columns, which were deposited in the colleges of the priests. The column in their language was termed Thoth. And in a country where almost every thing became an object of worship, it is no wonder that the sacred column should be personified, and that Thoth should be revered as the inventor or great promoter of learning.

655.—*Pythagoras, old Zoroaster*—

Pythagoras, a Greek philosopher, flourished about the sixth or seventh century before Christ. He was the scholar of Thales; and travelled forty years in Egypt, Chaldea, and other parts of the East, velut prædo literarum, for the sake of improvement. See Diog. Laert. He was initiated into all their mysteries. At last he settled in Italy, and founded the Italic sect. He commonly expressed himself by symbols. Many incredible stories are reported of him by Laertius, Jamblicus, and others.—Old Zoroaster, so old that authors know not when he lived. Some make him cotemporary with Abraham. Others place him five thousand years before the Trojan war. Justin says of him, "Postremum illi (Nino) bellum cum Zoroastre rege Bactrianorum fuit, qui primus dicitur artes magicas invenisse, et mundi principia, siderumque motus diligentissimè spectasse." Lib. i. cap. i.

656.—*And Apollonius their master*—

Apollonius, of Tyana, lived in the time of Domitian. He embraced the doctrines of Pythagoras; travelled far both east and west; everywhere spent much of his time in the temples; was a critical inspector of the pagan worship; and set himself to reform and purify their ritual. He

was much averse to animal sacrifices, and condemned the exhibitions of gladiators. Many improbable wonders are related of him by Philostratus; and more are added by subsequent writers. According to these accounts he raised the dead, rendered himself invifible,* was seen at Rome and Puteoli on the same day; and proclaimed at Ephesus the murder of Domitian at the very instant of its perpetration at Rome. This last fact is attested by Dio Cassius, the consular historian; who, with the most vehement asseverations, affirms it to be certainly true, though it should be denied a thousand times over. Yet the same Dio elsewhere calls him a cheat and impostor. Dio lxxviii. ult. et lxxvii. 18.—For an account of the difference of the ΓΟΥΤΕΙΑ, ΜΑΥΕΙΑ, and ΦΑΡΜΑΚΕΙΑ three of the principal antient superstitions brought from Persia. See Suidas in vocem ΓΟΥΤΕΙΑ.—Their master—i. e. master of the Rosicrucians.

663.—'Tis not antiquity, nor author,

That makes truth truth, altho' time's daughter—

The knight argues that opinions are not always to be received on the authority of a great name; nor does the antiquity of an opinion ever constitute the truth of it, though time will often give stability to truth, and foster it as a legitimate offspring. Yet perhaps there is many a learned character to which the lines of Horace are applicable:

Qui redit in fastos, et virtutem æstimat annis;

Miraturque nihil nisi quod Libitina sacrauit.

Epist. lib. ii. ap. i. 48.

665.—'Twas he that put her in the pit,

Before he pull'd her out of it—

Time brings many truths to light—according to Horace, Epist. lib. i. ep. vi. 24.

Quicquid sub terrâ est in apricum proferet ætas.

* The heathens were fond of comparing these feats with the miracles of Jesus Christ.

But time often involves subjects in perplexity, and occasions those very difficulties which afterwards it helps to remove.—“Veritatem in puteo latentem non inconcinne finxit antiquitas.” Cicero employs a saying of Democritus to this purpose, *Academ. Quæst. i. 12.* “angustos sensus, imbecillos animos, brevia curricula vitæ, et ut Democritus, in profundo veritatem esse demersam.” Again in Lucullo, “Naturam accusa, quæ in profundo veritatem, ut ait Democritus, penitus abstruserit.”—Bishop Warburton observes, that the satire contained in these lines of our author is fine and just. Cleanthes said, that truth was hid in a pit: yes, answers the poet, but you Greek philosophers were the first that put her in there, and then claimed so much merit to yourselves for drawing her out. The first Greek philosophers greatly obscured truth by their endless speculations, and it was business enough for the industry and talents of their successors to clear matters up.

667.—*And as he eats his sons, just so
He feeds upon his daughters too—*

If truth is “time’s daughter,” yet Saturn, *Χρονος*, or Time, may be never the kinder to her on that account. For as poets feign that Saturn eats his sons, so he feeds upon his daughters. He devours truths as well as years, and buries them in oblivion.

690.—*Nor does it follow ’cause a herald
Can make a gentleman, scarce a year old—*

In all civil wars the order of things is subverted; the poor become rich and the rich poor. And they who suddenly gain riches must in the next place be furnished with an honourable pedigree. Many instances of this kind are preserved in Walker’s *History of Independency*, Bate’s *Lives of the Regicides*, &c.

679.—*As Averrhois play'd but a mean trick
To damn our whole art for eccentric—*

Averroes flourished in the twelfth century. He was a great critic, lawyer, and physician; and one of the most subtle philosophers that ever appeared among the Arabians. He wrote a commentary upon Aristotle, from whence he obtained the surname of commentator. He much disliked the epicycles and eccentrics which Ptolemy had introduced into his system; they seemed so absurd to him, that they gave him a disgust to the science of astronomy in general.——He does not seem to have formed a more favourable opinion of astrology. Here likewise was too much eccentricity. And he condemned the art as useless and fallacious, having no foundation of truth or certainty.

689.—*Chaldeans, learn'd Genethliacks—*

Genethliaci, termed also Chaldæi, were soothsayers, who undertook to foretel the fortunes of men, from circumstances attending their births. Casters of nativity.

691.—*The Median emp'rour dream'd his daughter
Had pist all Asia under water—*

Astyages king of Media had this dream of his daughter Mandane; and being alarmed at the interpretation of it which was given by the Magi, he married her to Cambyfes a Persian of mean quality. Her son was Cyrus, who fulfilled the dream by the conquest of Asia. See Herodotus i. 107. and Justin.

697.—*When Cæsar in the senate fell,
Did not the sun eclips'd foretel—*

The prodigies which are said to have been noticed before the death of Cæsar, are mentioned by several of the classics, Virgil, Ovid, Plutarch, &c. But the poet alludes to what is related by Pliny in his Natural History, ii. 30. “fiunt aliquando prodigiosi, et longiores solis defectus, quales occiso Cæsare dictatore, et Antoniano bello, totius anni pallore continuo.”

701.—*Augustus having, b' oversight,
Put on his left shoe 'fore his right—*

An excellent banter upon omens and prodigies. Pliny gives this account in his second book: “divus Augustus lævum sibi prodidit calceum præpostere indutum, quo die seditione militum prope afflictus est.” And Suetonius, in Augusti vitâ, sect. 92. says, “Augustus auspicia quædam et omina pro certissimis observabat, si mane sibi calceus perperam, ac sinister pro dextro induceretur ut dirum——Charles the First is said to have been much affected by some omens of this kind, such as the fortes Virgilianæ, observations on his bust made by Bernini, and on his picture.

709.—*The Roman senate, when within
The city walls an owl was seen—*

Anno ante Christum 97, bubone in urbe viso, urbs lustrata. Bubone in capitolio supra deorum simulacra viso, cum piaretur, taurus victima exanimis concidit. Julius Obsequens, No. 44-45, et Lycosthenes, p. 194-195.

721.—*Tho' that once serv'd the polity
Of mighty states to govern by—*

It appears from many passages of Cicero, and other authors, that the determinations of the augurs, aruspices, and the sibylline books, were commonly contrived to promote the ends of government, or to serve the purposes of the chief managers in the commonwealth.

737.—*For Anaxagoras long ago,
Saw hills, as well as you, i' th' moon—*

See Burnet's Archæolog. cap. x, p. 144. Anaxagoras of Clazomene was the first of the Ionic philosophers who maintained that the several parts of the universe were the works of a supreme intelligent being, and consequently did not allow the sun and moon to be gods. On this account he was accused of impiety, and thrown into prison; but released by Pericles. Plutarch in Nicia.—“Are they not dreams of human vanity, says Montaigne, to make the moon a celestial earth, there to fancy mountains and vales as Anaxagoras did.” And see Plutarch de Placitis philosophorum, Diog. Laert. and Plato de legibus.—The poet might probably have Bishop Wilkins in view, who maintained that the moon was an habitable world, and proposed schemes for flying there.

739.—*And beld the sun was but a piece
Of red-hot iron as big as Greece—*

Speaking of Anaxagoras, Monsieur Chevreau says: “We may easily excuse the ill humour of one who was seldom of the opinion of others; who maintained that snow was black, because it was made of water, which is black; who took the heavens to be an arch of stone, which rolled about continually; and the moon a piece of inflamed earth; and the sun (which

is about 434 times bigger than the earth) for a plate of red-hot steel, of the bigness of Peloponnesus."——In Mr. Butler's Remains we read,

For th' antients only took it for a piece
Of red-hot iron, as big as Peloponese.

Rudis antiquitas, Homerum secuta, cœlum credidit esse ferreum. Sed
Homerus a coloris similitudine ferreum dixit, non a pondere.

741.—*Believ'd the heav'ns were made of stone,
Because the sun had voided one—*

Anaxagoras had foretold that a large stone would fall from heaven, and it was supposed afterward to have been found near the river Ægos. Laert. ii. 10. and Plutarch in Lyfandro, who discusses the matter at length. Mr. Costard explains this prediction to mean the approach of a comet; and we learn from the testimony of Aristotle, and others, that a comet appeared at that juncture, Olymp. 78. 2. See Aristot. Meteor. The fall of the stone is recorded in the Arundel marbles.

759.—*Are sweating-lanterns, or screen-fans—*

These lanthorns, as the poet calls them, were boxes, wherein the whole body was placed, together with a lamp. They were used, by quacks, in the venereal disease, or to bring on perspiration. See Swift's works, vol. vi. Pethox the Great, v. 56. Hawkesworth's edition. Screen fans are used to shade the eyes from the fire; and commonly hang by the side of the chimney, sometimes ladies carried them along with them, they were made of leather, or paper, or feathers; I have a picture of Miss Ireton, who married Richard Walsh, of Abberley, in Worcestershire, with a curious feathered fan in her hand.

768.—*And wear a bigger perriwig—*

Large periwigs are said to have been introduced in France about the year 1629. The fashion came to England with Charles the Second, and continued in great excess to Queen Anne's time. I have heard that Lord Bolingbrooke, finding the inconvenience of these flowing wigs, appeared at court in a wig tied up in knots, such as is now worn by judges and counsellors: when the queen, thinking it an undress, was offended at the liberty, and said to one of the maids of honour, "This man will come next court day in his night-cap."

769.—*Shew in his gait, or face, more tricks
Than our own native lunatics—*

These and the foregoing lines were a satire upon the gait, dress, and carriage of the fops and beaux of those days.

773.—*As wind, i' th' hypocondres pent—*

In the belly, under the short ribs.—These lines are thus turned into latin:

Sic hypocondriacis inclusa meatibus aura
Definet in crepitum, si fertur prona per alvum;
Sed si summa petat, mentisque invascrit arcem
Divinus furor est, et conscia flamma futuri.

776.—*Becomes new light and prophecy—*

New light was the phrase at that time for any new opinion in religion, and is frequently alluded to by our poet: the phrase, I am told, prevails still in New England, as it does now in the North of Ireland, where the dissenters are chiefly divided into two sects, usually styled the old and the

new lights. The old lights are such as rigidly adhere to the old Calvinistic doctrine, and the new lights are those who have adopted the more modern latitudinarian opinions: these are frequently averse and hostile to each other, as their predecessors the presbyterians and independents were in the time of Butler.

782.—*And favour strongly of the ganzas—*

Godwin, afterwards bishop of Hereford, wrote, in his youth, a kind of astronomical romance, under the feigned name of a Spaniard, Domingo Gonzales, and entitled it the Man in the Moon, or a Discourse on a Voyage thither. It gives an account of his being drawn up to the moon in a light vehicle, by certain birds called ganzas. And the knight censures the pretensions of Sidrophel, by comparing them with this wild expedition.—The poet likewise might intend to banter some projects of the learned Bishop Wilkins, one of the first promoters of the royal society. At this institution, and its favourers, many a writer of that day has shot his bolt—*telum imbelle sine ictu*.

786.—*Resolve that with your Jacob's staff—*

A mathematical instrument for taking the heights and distances of stars.

797.—*Art has no mortal enemies,*

Next ignorance, but owls and geese—

“Et quod vulgo aiunt, artem non habere inimicum nisi ignorantem.” Sprat thought it necessary to write many pages to shew that natural philosophy was not likely to subvert our government, or our religion; and that experimental knowledge had no tendency to make men either bad subjects or bad christians. See Sprat's History of the Royal Society.

800.—*That to the capitol were warders—*

Our ancestors called the garrison of a castle or fortress its warders, hence our word guardian. Lands lying near many of the old castles were held by the tenure of castle-ward, the possessors being obliged to find so many men for the ward or guard of the castle. This was afterwards commuted into pecuniary payments, with which the governors hired mercenary foldiers, or warders: the warders of the tower of London still preserve the old appellation.

803.—*Or those Athenian sceptic owls,
That will not credit their own souls—*

Incredulous persons. He calls them owls on account of their pretensions to great depth of learning, the owl being used as an emblem of wisdom; and Athenian, because that bird was sacred to Minerva, the protectress of Athens, and was borne on the standards of the city. Heralds say, *noctua signum est sapientiæ*; for she retires in the day, and avoids the tumult of the world, like a man employed in study and contemplation. Since the owl however is usually considered as a moping drowsy bird, the poet intimates that the knowledge of these sceptics is obscure, confused, and indigested. The meaning of the whole passage is this:—There are two sorts of men, who are great enemies to the advancement of science. The first, biggotted divines, upon hearing of any new discovery in nature, apprehend an attack upon religion, and proclaim loudly that the capitol, i. e. the faith of the church, is in danger. The others are self-sufficient philosophers, who lay down arbitrary principles, and reject every truth which does not coincide with them.

817.—*Were the stars only made to light
Robbers and burglars by night—*

The poets thought the stars were not made only to light robbers. See the beautiful address to Hesperus,

Εσπερε, τας ερατας χρυσεον Φαος Αφρογενειας, &c.—Brun. ηας.

— εν επι Φωραν

Ερχομαι, εδ' ινα νυκτος οδοιπορεοντ' ενοχλησω.

Αλλ εραω, &c.

Bion. ii. 392. Brunk. Ann. voi. i. Mosch. Idyl. 7.
according to the Oxford edit. of Bion e Moschus.
E. typ. Clar. 1748.

Sydrophel argues, that so many luminous bodies could never have been constructed for the sole purpose of affording a little light, in the absence of the sun. His reasoning does not contribute much to the support of astrology; but it seems to favour the notion of a plurality of worlds.

823.—*Or witches simpling, and on gibbets
Cutting from malefactors snippets—*

Collecting herbs, and other requisites, for their enchantments. See Shakespear's Macbeth, act iv.

829.—*Is there a constellation there,
That was not born and bred up here?—*

Astronomers, both antient and modern, have divided the heavens into certain figures, representing animals and other objects. Eratosthenes, the scholiast on Aratus, and Julius Hyginus, mention the reasons which determined men to the choice of these particular figures. See Sir Isaac Newton's Chronology of the Greeks, p. 83.

844.—*Make Berenice's periwig—*

The constellation called coma Berenices. Berenice, the wife of Ptolemy Euergetes, king of Egypt, in consequence of a vow, cut off and dedicated some of her beautiful hair to Venus, on the return of her husband from a military expedition. And Conon, the mathematician, paid her a handsome compliment, by forming the constellation of this name. Callimachus wrote a poem to celebrate her affection and piety: a translation of it by Catullus is still preserved in the works of that author.

849.—*Plato deny'd the world can be
Govern'd without geometry—*

Plato, out of fondness for geometry, has employed it in all his systems. He used to say that the Deity did γεωμετρεῖν, play the geometrician; that is, do every thing by weight and measure.

865.—*Tb' Egyptians say, the sun has twice
Shifted his setting and his rise;
Twice has he risen in the west,
As many times set in the east—*

The Egyptian priests informed Herodotus that, in the space of 11340 years, the sun had four times risen out of its usual course, rising twice where it now sets, and setting twice where it now rises—*ἐνθα τε νυν καταδύεται, ἐνθεν τε νυν ἐπ' ἀντίοιλον ἔσται, &c.* Herodotus, Euterpe, seu lib. ii. 142.—A learned person supposes this account to be a corrupt tradition of the miraculous stop, or recession of the sun, in the times of Joshua and Hezekiah.—Others suppose that, what the priests told him for a chronicle,

was mistaken by Herodotus for an astronomical phenomenon; and that the particulars, which he has recorded in the words *εὐθα* and *εὐθευτεν*, related only to the time of the day or year, and not to the place or quarter of the heavens. The Egyptian year consisted of no more than 360 days; and therefore the day in their calendar, which was once the summer solstice, would in 730 years become their winter solstice; and, in 1461 years, it would come to their summer solstice again. This Censorinus tell us was really the case. So that the four revolutions would happen in a much shorter time than the priests had assigned for them.—Dr. Long explodes the whole for an idle story, invented by the Egyptians to support their vain pretensions to antiquity; and fit to pass only among persons who have no knowledge of astronomy. Indeed no others would believe that the cardinal points were entirely changed, or the rotation of the earth inverted. See Spencer, *Fairy Queen*, b. v. ft. 6, 7, and 8, &c.

And if to those Egyptian wizards old,
Which in star read were wont have best insight,
Faith may be giv'n, it is by them told,
That since the time they first took the sun's height,
Four times his place he shifted hath in fight,
And twice hath risen where he now doth west,
And wested twice where he ought rise aright.

871.—*Some hold, the heavens, like a top,
Are kept by circulation up—*

It is mentioned as the opinion of Anaxagoras, that the whole heaven, which was composed of stone, was kept up by violent circumrotation, but would fall when the rapidity of that motion should be remitted.—Some do Anaxagoras the honour to suppose, that this conceit of his gave the first hint toward the modern explication of the planetary motions.

877.—*Plato believ'd the sun and moon*

Below all other planets run—

The knight further argues, that there can be no foundation for truth in astrology, since the learned differ so much about the planets themselves, from which astrologers chiefly draw their predictions. “*Plato solem et lunam cæteris planetis inferiores esse putavit.*”

881.—*The learned Scaliger complain'd,*

'Gainst what Copernicus maintain'd—

Copernicus thought that the eccentricity of the sun, or the obliquity of the ecliptic, had been diminished by many parts since the times of Ptolemy and Hipparchus. On which Scaliger observed, *Copernici scripta spongiis, vel autorem scuticis dignum*—that the writings of Copernicus deserved a sponge, or their author a rod.

891.—*Which Monsieur Bodin bearing, swore*

That he deserv'd the rod much more—

Bodin, an eminent geographer and lawyer, was born at Angers, in France, and died of the plague at Laon 1596, aged 67. According to his opinion, it has been clearly proved by Copernicus, Reinholdus, Stadius, and other famous mathematicians, that the circle of the earth has approached nearer to the sun than it was formerly.

895.—*Cardan believ'd great states depend*

Upon the tip o' th' bear's tail's end—

Cardan, a famous physician of Milan, was born at Padua, 1501. He conceived the influences of the several stars to be appropriated to particular countries. The fate of the greatest kingdoms in Europe, he said, was determined by the tail of *ursa major*. This great astrologer foretold the time of his own death. But when the appointed day drew near, he

found himself in perfect health, at the seventy-fifth year of his age ; and resolved to starve himself, lest he should bring disgrace on his favourite science. Thuanus gives the character which Scaliger had drawn of him : in certain things he appeared superior to human understanding, and in a great many others inferior to that of little children. See Bayle's Dictionary article Cardan.

901.—*Some say, the zodiac-constellations
Have long since chang'd their antic stations—*

The knight, still farther to lessen the credit of astrology, observes that the stars have suffered a considerable variation of their longitude, by the precession of the equinoxes : for instance, the first star of Aries which in the time of Meton the Athenian was found in the very intersection of the ecliptic and equator is now removed eastward more than thirty degrees, so that the sign Aries possesses the place of Taurus, Taurus that of Gemini, and so on.

905.—*Affirm'd the trigons chopp'd and chang'd,
The wat'ry with the fiery rang'd—*

The twelve signs in astrology are divided into four trigons, or triplicities, each denominated from the con-natural element : so they are three fiery, three airy, three watery, and three earthy.

Fiery—aries, leo, sagittarius.

Earthy—taurus, virgo, capricornus.

Airy—Gemini, libra, aquarius.

Watery—cancer, scorpio, pisces.

909.—*This, tho' the art were true, would make
Our modern soothsayers mistake—*

See our poet's arguments put into prose by Dr. Bentley, in the latter end of his third sermon at Boyle's lectures.

913.—*Than th' old Chaldean conjurers,
In so many hundred thousand years—*

The Chaldeans, as Cicero remarks, pretended to have been in possession of astrological knowledge, for the long space of 47000 years. But Diodorus informs us that, in things belonging to their art, they calculated by lunar years of thirty days. By this method, however, their account will reach to the creation, if not to a more distant epoch.—It is well known that Berofus, or his scholars, new modelled and adopted the Babylonian doctrines to the Grecian mythology.

917.—*Like Idus and Calendæ englisht
The quarter days, by skilful linguist—*

Mr. Smith, of Harleston, says this is a banter upon Sir Richard Fanshawe's translation of Horace, Epod. ii. 69. 70.

*Omnem relegit idibus pecuniam,
Quærit calendis ponere.*

*At Michælmas calls all his monies in,
And at our Lady puts them out again.*

The fifteenth day of March, May, June, and October, and the thirteenth day of all other months, was called the ides. The first day of every month was called the calends.

939.—*Make opposition, trine, and quartile,
Tell who is barren, and who fertile;
As if the planet's first aspect
The tender infant did infect—*

The accent is laid upon the last syllable of aspect, as it often is in

Shakespear, see Dr. Farmer's observations on the learning of Shakespear, p. 27.—Astrologers reckon five aspects of the planets: conjunction, sextile, quartile, trine, and opposition. Sextile denotes their being distant from each other a sixth part of a circle, or two signs; quartile, a fourth part, or three signs; trine, a third part, or four signs; opposition, half the circle, or directly opposite. It was the opinion of judicial astrologers, that whatever good disposition the infant might otherwise have been endued with, yet if its birth was, by any accident, so accelerated or retarded, that it fell in with the predominance of a malignant constellation, this momentary influence would entirely change its nature, and bias it to all contrary ill qualities.—The antients had an opinion of the influence of the stars.

Seit Genius, natale comes qui temperat astrum.

Horat. Ep. lib. ii. Ep. ii. l. 187.

There would be no end of quoting authors on this subject, such as Menander and Plutarch among the Greeks, and among the Latins, Horace, Persius, Ammianus Marcellinus, and Censorinus de die natali.

942.—*The tender infant did infect—*

Thus in line 931.

And made the infant stars confess.

957.—*There's but the twinkling of a star*

Between a man of peace and war,

A thief and justice, fool and knave,

A buffing off'cer, and a slave;

A crafty lawyer and pick-pocket,

A great philosopher and a blockhead;

A formal preacher and a player,

A learn'd physician and man-slayer—

In the public opinion perhaps there is thought to be a coincidence in these characters ; and some of them, we must own, are more nearly allied than others. The author too, with his usual pleasantry, might be willing to allow the resemblance in a certain degree : but the scope of his argument requires him to attribute to them distinct and opposite qualities ; and in this sense, no doubt, he meant seriously to be understood.

970.—*Battle, and murder, sudden death—*

This is one of the petitions in the litany, which the dissenters objected to ; especially the words sudden death. See Bennet's *London Cases* abridged, ch. iv. p. 100.

975.—*Like money by the Druids borrow'd,*

In th' other world to be restor'd—

That is, astrologers, by endeavouring to persuade men that the stars have dealt out to them their future fortunes, are guilty of a similar fraud with the Druids, who borrowed money on a promise of repaying it after death. *Druidæ pecuniam mutuo accipiebant, in posteriore vitâ reddituri.*—This practice among the Druids was founded on their doctrine of the immortality of the soul. Valerius Maximus says of the Gauls in general, *Vetus illa Gallorum mos—quos memoriæ proditum est, pecunias mutuas, quæ his apud inferos redderentur, dare solitos, quia persuasum habuerunt animas hominum immortales esse.* ii. 6. 10. And Mela says, *Unum ex iis quæ præcipiunt (Druides) in vulgus effluunt—æternas esse animas,—itaque cum mortuis cremant ac defodiunt apta viventibus olim.* *Negotiorum ratio etiam et exactio crediti deferrebat ad inferos* ii. 2.—Bonzes, in the East Indies, are said to have been acquainted with this practice.

985.—*By way of horary inspection—*

The horoscope is the point of the heavens which rises above the eastern horizon, at any particular moment.

990.—*Altho' set down Hab-nab at random—*

Dr. Davies says Hab-nab is a Welch word, and signifies rashly—at random.

991.—*Quoth he, this scheme of th' heavens set,
Discovers how in fight you met,
At Kingston, with a maypole-idol—*

Mr. Butler alludes to the counterfeited second part of Hudibras, published 1663. The first annotator gives us to understand, that some silly interloper had broken in upon our author's design, and invented a second part of his book. In this spurious production, the rencounters of Hudibras at Brentford, the transactions of a mountebank whom he met with, and probably these adventures of the may-pole at Kingston, are described at length. Cervantes, the author of Don Quixote, met with the like treatment; and vindicated himself in the same manner, by making his knight declare that he was no way concerned in those exploits which a new historian had related of him. May-poles were held in abomination by the saints of our author's time; and many writers have expressed their abhorrence of them with great acrimony.

1007.—*He play'd the saltinbancho's part—*

Saltimbanque is a French word, signifying a quack or mountebank. Perhaps it was originally Italian.

1009.—*He stole your cloak, and pick'd your pocket,
Chous'd and Caldes'd you like a blockhead—*

Caldes'd is a word of the poet's own coining. Mr. W. thinks he took the hint from the Chaldeans, who were great fortune-tellers. Others suppose it may be derived from the Gothic, or old Teutonic, a language used by the Picts; among whom Caldees, or Keldeis, as Spotswood thinks, were the antient ministers or priests, and so called because they lived in cells. See Cambden's account of the Orkney isles. Pinkerton, in his History of the Scots, p. 273, says, "the Caldees united in themselves the distinctions of monks and of secular clergy, being apparently, to the eleventh century, the only monks and clergy in Scotland, and all Irish. But perhaps we ought rather to look for this word in the vocabulary of gipfies and pick-pockets, than either among the Chaldeans, the Scots, or the Irish. The signification of it, in Butler's Remains, is the same with trepanned. Vol. i. 24.

*Afham'd that men so grave and wise
Should be Chaldes'd by gnats and flies.*

Mr. Butler's M.S. common place book has the following lines,

*He that with injury is griev'd,
And goes to law to be reliev'd,
Is like a filly rabble chowfe,
Who, when a thief had robb'd his house,
Applies himself to cunning man
To help him to his goods agen.*

1017.—*For tho' they 're both false knaves and cheats—*

i. e. though they are false by their own confession, I will make them true for another purpose.

1019.—*I'll make them serve for perpendic'lars,*

As true as e'er were us'd by bricklayers—

i. e. fwing them in a line, like a bricklayer's level.

1023.—*Upon the bench I will so handle 'em,*

That the vibration of this pendulum

Shall make all taylor's yards of one

Unanimous opinion—

Mr. Butler, in his own note on this passage, says, “ The device of the vibration of a pendulum, was intended to settle a certain measure of ells; yards, &c. all the world over, which should have its foundation in nature. For by fwinging a weight at the end of a string, and calculating, by the motion of the sun or any star, how long the vibration would last, in proportion to the length of the string and weight of the pendulum, they thought to reduce it back again, and from any part of time compute the exact length of any string, that must necessarily vibrate for such a period of time. So that if a man should ask in China for a quarter of an hour of taffeta, they would know perfectly well what he meant: and the measure of things would be reckoned no more by the yard, foot, or inch, but by the hour, quarter, and minute.” See his *Remains* by Thyer, vol. i. p. 30.

By which he had compos'd a pedlar's jargon,
 For all the world to learn and use to bargain,
 An universal canting idiom
 To understand the swinging pendulum,
 And to communicate in all designs
 With th' Eastern virtuoso Mandarines.

And Dr. Derham's experiments concerning the vibrations of a pendulum, in the Philosophical Transactions, vol. iii. No. 440, p. 201.—The moderns perhaps will not be more successful in their endeavours to establish an universal standard of weights and measures.

1029.—*Quoth Sidrophel, I do not doubt
 To find friends that will bear me out—*

William Lilly wrote and prophesied for the parliament, till he perceived their influence decline. He then changed sides; but having declared himself rather too soon, he was taken into custody; and escaped only, as he tells us himself, by the interference of friends, and by cancelling the offensive leaf in his almanack.

1038.—*To apprehend this Stygian sophister—
 i. e. bellish sophister.*

1049.—*This being resolv'd, he spy'd by chance
 Behind the door, an iron lance—*

A spit for roasting meat.

1067.—*Just in the place where honour's lodg'd—*

Mr. Butler, in his speech made at the Rota, says (Genuine Remains, vol. i. p. 323.) "Some are of opinion that honour is seated in the rump

“ only, chiefly at least: for it is observed, that a small kick on that part
 “ does more hurt and wound honour than a cut on the head or face, or a
 “ stab, or a shot of a pistol, on any other part of the body.”

1075.—*By this, what cheats you are, we find,
 That in your own concerns are blind—*

Astrologers, says Agrippa, while they gaze on the stars for direction, fall into ditches, wells, and goals.—The crafty Tiberius, not content with a promise of empire, examined the astrologer concerning his own horoscope, intending to drown him on the least appearance of falsehood. But Thrasyllus was always too cunning for him: he answered the first time, “ that he perceived himself at that instant to be in imminent danger;” and afterwards, “ that he was destined to die just ten years before the emperor himself.” Tacit. Ann. vi. 21. Dio lviii. 27.

1087.—*First, he expounded both his pockets,
 And found a watch with rings and lockets—*

To negotiate between the robber and the robbed, was certainly the most profitable part of the astrologer's business.

1092.— ———— *with other knacks—*

That is, marks or signs belonging to the astrologers art: from the Anglo-Saxon cnapan to know, or understand. Knack often signifies a bauble or play-thing, a child's ball is called a knack. The Glossarist on Douglas says, “ We (the Scots) use the word knack for a witty expression, or action: a knacky man, that is a witty facetious man, which may come from the Teutonic, *fchnaike facetiæ*.” The verb to knack, in Douglas, signifies to mock.

1093.—*Of Booker's, Lilly's, Sarah Jimmers—*

John Booker was born at Manchester, and a great astrologer. Lilly has frequently been mentioned. Sarah Jimmers, called by Lilly, Sarah Skilhorn, was a great speculatrix.

1094.—*And blank schemes to discover nimmers—*

i. e. thieves: from the A.S. *niman rapere*, though it generally signifies pick-pockets, private stealers.

1095.—*A moon dial with Napier's bones—*

Lord Napier of Scotland, was author of an invention for casting up any sums or numbers by little rods which being made of ivory were called Napier's bones. He first discovered the use of logarithms in trigonometry, and made it public in a work printed at Edinburgh 1614.—An instance of ingenuity which should never be mentioned without a tribute of praise. His lordship was one of the early members of the Royal Society, before its incorporation, whom the poet takes frequent occasions to banter.

1107.—*But Sidrophel, as full of tricks*

As rota-men of politics—

Mr. James Harrington, sometime in the service of Charles I. drew up and printed a form of popular government, after the king's death, entitled the Commonwealth of Oceana. He endeavoured likewise to promote his scheme by public discourses, at a nightly club of several curious gentlemen, Henry Nevil, Charles Wolfeley, John Wildman, Doctor, afterward Sir William Petty, who met in New Palace-yard, Westminster. Mr. Henry Nevil proposed to the house of commons, that a third part of

its members should rote out by ballot every year, and be incapable of re-election for three years to come. This club was called the Rota. Swift, *Contests in Athens and Rome*, ch. v. p. 74. note.

1113.—*Before the secular prince of darkness—*

The constable who governs and keeps the peace at night.

1115.—*And, as a fox with hot pursuit—*

Olaus Magnus has related many such stories of the foxes cunning: his imitating the barking of a dog; feigning himself dead; ridding himself of fleas, by going gradually into the water with a lock of wool in his mouth, and when the fleas are driven into it, leaving the wool in the water; catching crab-fish with his tail, which the author avers for truth on his own knowledge. *Ol. Mag. Hist.* l. 18.

1121.—*Not out of cunning, but a train
Of atoms juggling in his brain—*

The antient atomic philosophers, Democritus, Epicurus, &c. held that sense in brutes, and cogitation and volition in men, were produced by impression of corporeal atoms on the brain.—Cartesius allowed no sense nor cogitation to brutes. He supposed that sensitive principles were immaterial as well as rational ones, and therefore concluded that brutes could have no sense, unless their sensitive souls were immaterial and immortal substances. Antonius Magnus, another Frenchman, published a book near the author's time, *De carentiâ sensûs et cognitionis in brutis*——But the author perhaps meant to ridicule Sir Kenelm Digby, who relates this story of the fox, and maintains that there was no thought nor cunning, but merely a particular disposition of atoms.

1126.—*To feign himself in earnest slain—*

The reader may recollect the very humourous circumstances of Falstaff's counterfeited death. Shakespear, First Part of Henry IV. act 5.

1137.—*Had cross-examin'd both our hose—*

Trunk-hose, with pockets to them.

1151.—*But rather leave him in the lurch—*

The different sects of dissenters left each other in the lurch, whenever an opportunity offered of promoting a separate interest.

1152.—*Thought he, he has abus'd our church—*

This and the following lines have been produced by some as an argument to prove that the poem was enigmatical and figurative, but it only proves that Hudibras represents the presbyterians, and Ralpho the independents.

1158.—*And their conventions prov'd high places—*

That is corruptions in discipline.—Rank popery and idolatry.

1167.—*He must, at least, hold up his hand—*

Culprits, when they are tried, hold up their hands at the bar.

1169.—*Who, by their skill in palmistry—*

From palma. Alluding to the method of telling fortunes by inspection of lines in the palm of the hand.

1171.—*And make him glad to read his lesson,*

Or take a turn for't at the session—

That is, claim the benefit of clergy, or be hanged.—Tom Nash,* a writer of farces in Queen Elizabeth's reign, who died before the year 1606, is supposed by Dr. Farmer to satirize Shakespear for want of learning, in the following words: I leave, faith he, all these to the mercy of their mother-tongue, that feed on naught but the crumbs that fall from the translator's trencher, that could scarcely latinize *their neek verse*, if they should have neede.—Dr. Lodge calls Nash our true English Aretene: and John Taylor, the water poet, makes an oath by sweete satyriche

* This Tom Nash should not be confounded with Thomas Nash, barrister, of the Inner Temple, who is buried in that church, and has the following inscription:

Depositum Thomæ Nash generosi honesta orti familia in agro Vigornienfi viri charitate humilitate eximii et mire mansueti Græce Latine Gallice et Italice apprime docti plurium (quos scripsit transulit elucidavit edidit) librorum authoris jure amplectandi interioris templi annos circiter 30 repagularis non solidi minus quam synceri

Tho. Nash obiit 25°. Augusti 1648.

I have never seen any of his works, but am informed that the *School of Potentates*, translated from the Latin, with observations, in octavo 1648, was his, and that he probably wrote the fore-fold discourse in quarto 1632. He was a zealous royalist, contrary to the sentiments of his two brothers; the eldest a country gentleman in Worcestershire of considerable estate from whom the editor is descended, was very active in supporting the parliament cause, and the government by Cromwell. The younger brother commanded a troop of horse, in the parliament service, was member of parliament for the city of Worcester, and an active justice of peace under the protector: the family quarrel on political accounts, and which was carried on with the greatest animosity, and most earnest desire to ruin each other, together with the decline of the king's affairs, and particularly the execution of his person, so affected the spirits of Mr. Thomas Nash, that he determined not long to survive it.—The editor hopes the reader will excuse this periautology and account of his great grand-father, and his two younger brothers:—he at this day feels the effects of their family quarrels and party zeal.

Nash his urne : his works, in three volumes quarto, were printed 1600, and purchased for the royal library, at an auction in Whitehall, about the year 1785 for thirty pounds.

1190.—*And beat, at least, three lengths, the wind—*

———— volucremque fuga prævertitur Eurum.

Agente nimbos ocyor Euro.

EPISTLE TO SIDROPHEL.

THIS epistle was not published till many years after the preceding canto, and has no relation to the character there described. Sidrophel, in the poem, is a knavish fortune-teller, whose ignorance is compensated by a large share of cunning. In the epistle he is ignorant indeed, but the defect is made up by conceitedness, assurance, and a solemn exterior. It should seem that Mr. Butler had received an affront or injury from some person of moderate abilities, who had obtained notwithstanding a respectable situation, and stood high in the opinion of the world: and that he addressed the offending party by the title of Sidrophel, because he had already applied this name to a vain pretender to science, and had already made it contemptible. The style is serious, the remarks are pointed and severe; and the author does not hold up the character here in his usual way, as an object of ridicule, but gravely upbraids the man as a credulous assuming liar, in a manner that more resembles the acrimony of Juvenal, than the delicacy of Horace.—I could wish that this epistle had been consigned to oblivion, or else published in some other part of his works. But it has appeared so long in this place, that I have not thought myself at liberty to reject it.

3.—*Without trepanning of your skull—*

A surgical operation to remove part of the skull when it presses upon the brain. It is said to have restored the understanding, and was proposed as a remedy for the disorder with which Dean Swift was afflicted.

9.—*Is't possible that you, whose ears
Are of the tribe of Issachar's—*

Alluding to Genesis xlix. 14. Issachar is a strong ass.

21.—*Or your new nick-nam'd old invention,
To cry green-hastings with an engine—*

Green-hastings was a well-known apple formerly, though not mentioned in Philips's cider: Winter-hastings is a well known pear. Dustmen and news-carriers in London sound a trumpet or ring a bell, to avoid a continual exertion of the voice. May not this passage point at the improvement of the speaking-trumpet newly invented by Sir Samuel Morland?

24.—*And torn your drum-heads with the sound—*

Drum-heads, that is, the drum of your ears.

27.—*Persuade yourself there's no such matter—*

i. e. is it possible that you should *persuade yourself*.

35.—*Nor bray'd so often in a mortar—*

From the Saxon word *bracan* to pound or grind. “Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.” Prov. xxvii. 22.—Anaxarchus was pounded in a mortar by order of Nicocreon tyrant of Cyprus.

*Aut ut Anaxarchus pilâ minuaris in altâ
Jactaque pro solitis frugibus ossa sonent.*

Ovid. in Ibin. 571.

Some of the primitive martyrs were ground in mills; as Victor of Marfeilles under Maximian. “Martyrem toto mox corpore rotatu celeri conterendum pistoriæ moli supponunt: Tunc electum Dei frumentum sine miseratione conteritur.” *Passio Victoris Massiliensis*, apud Colomesii opera, p. 729.—St. Ignatius, perhaps, alludes to this species of punishment in his epistles to the Romans, ch. 4. σιτος ειμι θεος και δι οδοντων θηριων αληθομαι, ινα καθαρος αρτος ευρεθω τε χριστε. Again, αλησμοι ολε τω σωματος. Ibid.—And I have little doubt but the words Αρταμων αλησμοι, in Eunapius’s Life of Maximus, p. 83, Genev. ed. which have given the critics so much trouble, relate to a similar act of cruelty.

36.—*Can teach you wholesome sense and nurture—*

Nurture here means breeding, or good manners. Thus Chaucer in his *Reves Tale*, line 3965.

What for hire kinrede, and hire nortelrie,
That she had lerned in the nonnerie.

39.—*Can no transfusion of the blood,
That makes fools cattle, do you good—*

In the last century several persons thought it worth their while to transfuse the blood of one living creature into the veins of another; and, if we may believe their account, the operation had good effects. It has even been performed on human subjects. Dr. Mackenzie has described the process in his history of health, p. 431. he seems to think that the transfusion of blood had not a fair trial, and that the experiments might have been pushed farther. Dr. Lower and others countenanced this practice. Sir Edmund King, a favourite of Charles II, was among the philosophers of his time, who made the famous experiment of transfusing the blood of

one animal into another. See Phil. Transf. abr. iii. 224, and the additions and corrections to Pennant's London. His picture is in the college of physicians.—Shadwell ridicules this practice in his *Virtuoso*, where Sir Nicholas Gimcrack relates some experiments of this transfusion and their effects. The lines from v. 39 to 59 allude to various projects of the first establishers of the Royal Society. See Birch's history of that body, vol. i. 303, vol. ii. 48, 50, 54, 115, 117, 123, 125, 161, 312. See also Ward's *Gresham Professors*, p. 101, 273.—“That makes fools cattle,” i. e. more valuable at least than they were before: or perhaps makes them greater fools than they were before.

41.—*Nor putting pigs to a bitch to nurse,
To turn them into mongrel curs—*

As a note on these lines, a curious story is told from Giraldus Cambrensis, of a sow that was suckled by a bitch, and acquired the sagacity of an hound or spaniel. See Butler's *Remains*, vol. i. p. 12.

45.—*Can all your critical intrigues,
Of trying sound from rotten eggs—*

On the first establishment of the Royal Society, some of the members engaged in the investigation of these and similar subjects. The society was incorporated July 15, 1662.

57.—*And like your whimsy'd chariots—*

I know not the scheme proposed by the society, perhaps the chariot to go with legs instead of wheels, as mentioned before; or perhaps they might hope to introduce the famous chariot of Stevinus, which was

moved by sails, and carried twenty-eight passengers, among whom were Prince Maurice, Buzanval, and Grotius, over the sands of Scheveling, fourteen Dutch miles in two hours, as Grotius himself affirms.

58.—*The boys to course you without law—*

That is, to follow you close at the heels: to give law among sportsmen is to let the creature hunted run a considerable way before the dogs are suffered to pursue.—See Remains.

59.—*As if the art you have so long*

Profess'd, of making old dogs young—

See Butler's *Genuine Remains*, vol. ii. p. 188. His want of judgment inclines him naturally to the most extravagant undertakings, like that of "making old dogs young: stopping up of words in bottles, &c."

73.—*Know more of any trade b' a hint,*

Than those that have been bred up in't—

Printing was invented by a soldier, gun-powder by a monk, and several branches of the clothing trade by a bishop: this is said agreeable to the vulgar notion concerning Bishop Blaze, the patron saint of the wool-combers. But he obtained that honour, not on account of any improvements he made in the trade, but because he suffered martyrdom by having his flesh torn by carding irons. See the *Martyrology* for the third of February.

81.—*Hence 'tis that 'cause y' have gain'd o' th' college—*

Though the Royal Society removed from Gresham College on account of the fire of London, it returned there again 1674, being the year in which this epistle was published.

91.—*No, though y' have purchas'd to your name*

In history so great a fame—

I am inclined to think that the character of Sidrophel, in this epistle, was designed rather for Sir Paul Neile than for Lilly, or perhaps has some strokes at both of them, notwithstanding the printed note of Dr. Grey. The poet seems to allude to Sir Paul in the eighty-sixth line, as he had before done to Sir Samuel Luke. Sir Paul had offended Mr. Butler, by saying that he was not the author of Hudibras: or perhaps Sir Poll here might allude to Sir Politick Would-be, in Ben Johnson's Volpone.—In history, some historians as well as travellers have been famous for telling wonderful lies or stories: or perhaps a glance might be here intended at Sprat's History of the Royal Society.—Mr. Thyer, in Butler's Remains, says he can assure the reader, upon the poet's own authority, that the character of Sidrophel was intended for a picture of Sir Paul Neile, who was son of Richard Neile, (whose father was a chandler in Westminster) who, as Anthony Wood says, went through all degrees and orders in the church, schoolmaster, curate, vicar, &c. &c. and at last was archbishop of York. Sir Paul was one of the first establishers of the Royal Society; which society, in the dawn of science, listening to many things that appeared trifling and incredible to the generality of the people, became the butt and sport of the wits of the times. Browne Willis, in his Survey of York Cathedral,

says that Archbishop Neile left his son Sir Paul Neile executor, whom, though he left rich, (as he did his wife 300l. a year for her life) yet he soon run it out, without affording his father a grave-stone.

95.—*That ev'ry strange prodigious tale,
Is measur'd by your German scale—*

All incredible stories are now measured by your standard. One German mile is equal to four miles English or Italian.

NOTES.

PART III. CANTO I.

6.—*Disdains to render in his suit—*

That is, surrender, or give up: from the French.

15.—*And more untoward to be won,*

Than, by Caligula, the moon—

This was one of the extravagant follies of Caligula. “Caius noctibus quidem plenam fulgentemque lunam invitabat affiduè in amplexus, atque concubitum.” Suetonius, in vitâ C. Calig. sect. 22.

19.—*When only by themselves they ’re bindred,*

For trusting those they made their kindred—

The meaning is, that when men have flattered their mistresses extravagantly, and declared them to be possessed of accomplishments more than human; they must not be surprisèd if they are treated in return with that distant reserve, which beings of a superior order may rightly exercise toward inferior dependent creatures: nor have they room for complaint, since the injury which they sustain is an effect of their own indiscretion.

27.—*Leap'd headlong int' Elysium,
Through th' windows of a dazzling room—*

Drowned themselves. Objects reflected by water appear nearly the same as when they are viewed through a window: or through the windows of a room so high from the ground that it dazzles one to look down from it. Thus Juvenal, Sat. vi. v. 31. *Altæ caligantesque fenestræ*, which Holyday translates dazzling high windows. *Ηλατ' αφ υψηλῆς τειχεος εις Αιδην*, Callimachus. Where *Αιδην* does not mean hell, but the place of departed souls, comprehending both Elysium and Tartarus.

43.—*And us'd as only antique philters,
Deriv'd from old heroic tilters—*

The heroes of romance endeavoured to conciliate the affections of their mistresses by the fame of their illustrious exploits. So was Desdemona won. Shakespear's Othello, act i.

She lov'd me for the dangers I had past.

51.—*Who might, perhaps, reduce his cause
To th' ordeal trial of the laws—*

Ordeal comes from the Anglo-Saxon *ordal*, which also is derived from the Teutonic, and signifies judgment. The methods of trial by fire, water, or combat, were in use till the time of Henry III. and the right of exercising them was annexed to several lordships or manors. At this day, when a culprit is arraigned at the bar, and asked how he will be tried, he is directed to answer, "by God and my country," by the verdict or solemn opinion of a jury. "By God only," would formerly have meant the ordeal, which referred the case immediately to the divine judgment.

55.—*And if they cannot read one verse*

I' th' psalms, must sing it, and that's worse—

When persons claimed the benefit of clergy, they were required to read a verse in the bible, generally in the psalms. It was usual too for the clergyman who attended an execution, to give out a psalm to be sung. So that the common people said, if they could not read their neck verse at fessions, they must sing it at the gallows.

61.—*To answer, with his vessel, all—*

In this term the faints unwittingly concurred with the grave old philosophers, who termed the body *σκευος*.

85.—*And cut whole giants into fitters—*

Some editions read fritters, but the corrected one of 1678, has fitters, a phrase often used by romance writers, very frequently by the author of *Romant of Romants*. Our author joins with Cervantes in burlesquing the subjects and style of Romances.

93.—*So Spanish heroes, with their lances,*

At once wound bulls and ladies' fancies—

The bull-feasts at Madrid have been frequently described. The ladies take a zealous part at these combats.

113.—*Both might have evidence enough*

To render neither halter-proof—

The mutual accusations of the knight and Sidrophel, if established, might hang both of them.—Halter-proof is to be in no danger from an

halter, as musket-proof in no danger from a musket : to render neither halter-proof, is to render both in danger of being hanged.

123.—*Without all possible evasion,
But of the riding dispensation—*

Ralpho considers that he should not have escaped the whipping intended for him by the knight, if their dispute had not been interrupted by the riding shew, or skimmington.

130.—*The squire concurr'd to abandon him,
And serve him in the self-same trim—*

The author has long had an eye to the selfishness and treachery of the leading parties, the presbyterians and independents. A few lines below he speaks more plainly :

In which both dealt as if they meant
Their party faints to represent ;
Who never fail'd upon their sharing
In any prosperous arms-bearing,
To lay themselves out to supplant
Each other coufin-german faint.

The reader will remember that Hudibras represents the presbyterians, and Ralpho the independents : this scene therefore alludes to the manner in which the latter supplanted the former in the civil war.

135.—*His firm and stedfast resolution,
To swear her to an execution—*

To swear he had undergone the stipulated whipping, and then demand the performance of her part of the bargain.

137.—*To pawn his inward ears to marry her—*

His honour and conscience, which might forfeit some of their immunities by perjury, as the outward ears do for the same crime in the sentence of the statute law.

154.—*The sprucer to accost and board her—*

Thus Hamlet in Shakespear :

Tell me her father's name, and 'tis enough,
For I will board her——

159.————— *after longees—*

That is, after darting himself forward, as fencers do when they make a thrust.

162.—*He stroak'd his beard, and thus he said—*

Nec tamen ante adiit, etsi properabat adire,
Quam se composuit, quam circumspexit amictus,
Et finxit vultum ; et meruit formosa videri ;
Tunc sic orsa loqui.

Ovid. Metam. l. 4. l. 317.

Thus Cleveland, in his poem on the Mixt Assembly, p. 43.

That Isaac might go stroke his beard, and fit
Judge of *εἰς ἀδὲ* and elegerit.

In Sir Philip Sidney's Arcadia, lib. iii. p. 349. And now, being come within compass of discerning her, he began to frame the loveliest countenance that he could ; stroking up his legs, setting up his beard in due order, and standing bolt upright—

183.—*Which, like your votary, to win,
I have not spar'd my tatter'd skin—*

Roman catholics used to scourge themselves before the image of a favourite faint.

187.—*Quoth she, I do remember once—*

The lady here with affected drollery says *once*, as if the event had happened some time before, though in reality it was only the preceding day.

188.—*I freed you from th' enchanted scone—*

From the stocks.

190.—*To bind your back to th' good behaviour—*

It should seem a better reading would be, as in the later editions, to bind your *back to 'ts* good behaviour.

209.—*And to be summon'd to appear
In th' other world 's illegal here—*

Alluding to the famous story of Peter and John de Carvajal, who, being unjustly condemned for murder, and taken for execution, summoned the King, Ferdinand the Fourth of Spain, to appear before God's tribunal in thirty days. The king laughed at the summons; but, though he remained apparently in good health on the day before, he died on the thirtieth day.—Mariana says, there can be no doubt of the truth of this story.

214.—*Between this world, and hell, and heaven—*

That is, between this world and the next, or a future state. Men have dealings without any scruple in both at the same time; that is, they are not so completely good as not to have some concern for this, nor yet so completely wicked as not to have some for the next: they have an equal abhorrence at the thoughts of quitting this world for the next, of forsaking their manner of living on account of their belief of a future state: or quitting the next world for this, that is, of forsaking their belief of a future state on account of their enjoyments of this world.

221.—*For that, quoth he, 'tis rational,*

They may be accountable in all—

That is, as to that, it stands to reason that men may be accountable in this world, and in the next.

225.—*That all that we determine here*

Commands obedience every where—

He seems at no loss for an application of a text in scripture, “whatsoever ye shall bind on earth, shall be bound in heaven.”

227.—*When penalties may be commuted—*

The knight argues that, since temporal punishments may be mitigated and commuted, the best securities for truth and honesty are those expectations which affect man in his spiritual state.

247.—*With evil spirits, as you know,*

Who took my squire and me for two—

For two evil and delinquent spirits.

252.—*Loud as the Stentrophonic voice—*

Thus Homer, *Iliad* v. 785.

ΣΤΕΝΤΟΡΙ ΕΙΣΑΜΕΝΗ ΜΕΓΑΛΗΤΟΡΙ ΧΑΛΚΕΟΦΩΝΩ.

And Juv. Sat. xiii, 113.

Tu miser exclamas, ut Stentora vincere possis.

The speaking trumpet was a little before the publication of this canto much improved by Sir Samuel Moreland, one of the first establishers of the Royal Society.

260.—*Where thou 'adst so great a prize at stake—*

The later editions, perhaps with more propriety, read, *when thou 'adst*. But *where* in old authors means *whereas*.

264.—“*Time is, time was,*” and there it ceas'd—

This alludes to the well known story of the brazen head.

277.—*In raptures of Platonic lashing,*

And chaste contemplative bardashing—

The epithets chaste and contemplative are used ironically. See *Genuine Remains*, vol. i. 69. and vol. ii. 352. Dr. Bulwar, in his *Artificial Changeling*, p. 209, says, the Turks call those that are young, and have no beards, bardasses : that is, sodomitical boys.

279.—*When facing hastily about,
To stand upon my guard and scout—*

Sir Samuel Luke was scout-master.

282.—*And th' underwitch his Caliban—*

See Shakespear's *Tempest*.

287.—*Call'd thrice upon your name—*

Bantering the romance writers, whose heroes frequently invoke their mistresses.

_____ numero Deus impare gaudet.

Virg. *Eclog.* viii.

289.—*Who now transform'd himself t' a bear,*

Began to roar aloud, and tear;

When I as furiously press'd on,

My weapon down his throat to run,

Laid hold on him; but he broke loose,

And turn'd himself into a goose—

Thus Ovid. *Metam.* lib. viii. 732.

Nam modo te juvenem, modo te videre leonem:

Nunc violentus aper: nunc, quem tetigisse timerent

Anguis eras; modo te faciebant cornua taurum,

Sæpe lapis poteras, arbor quæque sæpe videri.

When I as furiously: some editions read perhaps better, When as I furiously.

307.—*It roar'd out, O! bold, for pity, sir!*

I am too great a sufferer—

O! for pity! is a favourite expression of Spencer.—Polydore, in Virgil *Æn.* iii. 41. says

Quid miserum, Ænea, laceras? jam parce sepulto?

Parce pias scelerare manus.——

310.—*But conjur'd into a worse caprich—*

That is, whim, fancy, from the Italian capriccio.

319.—With cow-itch, or cowage: is a plant from the East Indies, the pod of which is covered with short hairs: if these hairs are applied to the skin, they cause an itching for a short time; they are often used by young people to teaze one another with.

321.—*Make leachers and their punks with dewtry—*

Dewtry, or datura, is a plant, growing chiefly in the East Indies, whose seeds and flowers have an intoxicating quality. They who are skilled in the management of this drug, can, it is said, proportion the dose of it so as to suppress the senses for any particular number of hours.—The Abyssinians likewise have an herb, called by the Caffres Banquini, and by the Portugese Dutra, which, if taken in meat or drink, produces a stupor, and continues it for the space of twenty-four hours. See Lobo's Voyage to Abyssinia, Dissertation on the Eastern Side of Africa, p. 226.—Duncan gave wine, and bread steeped in the juice of this herb (which some suppose to be the stramonium) to Iveno, king of Norway, and by the

effect of it preserved the town of Bartha, in Scotland, from his attacks. Buchannan, Hist. Scot. lib. vii.—Among the inquiries recommended by Sir Robert Moray, and sent by the Royal Society to Sir Philiberto Vernatti, resident in Batavia, are the following: “Whether the Indians can so prepare that stupifying herb datura, that they make it lie several days, months, years, according as they will have it, in a man’s body, without doing him any hurt, and at the end kill him, without missing half an hour’s time? Whether those that be stupified by the juice of this herb, are recovered by moistening the soles of their feet in fair water?” See Spratt’s History of the Royal Society, p. 161. and 162.—“Henr. Salmuthus Comm. in nova reperta Pancirolli, lib. i. tit. 1. Daturam appellat dutroam; et ex floribus, ait, bulbi quandam speciem oriri, in quo nuclei sunt, melonum semini similes, qui cibo potionique permixti utens cerebrum pervadunt, ac stultitiam quandam cum risu continuo, absque alio sensu, aut ulla rerum notitia, excitent, tandemque somnum inducant.—Addit ex Christophori a Costa, lib. de aromat. cap. de datura, Indorum Lusitanorumque uxores nucleos eos subinde ignaris maritis exhibere, ac deinde, ipsis spectantibus ac ridentibus, securè adulteris sui copiam facere: ex somno vero excitatos nullius rei meminisse, sed sopore tantum levi se correptos fuisse sibi imaginari.” Henricus Meibomius de cerevisiis veterum. cap. 23. Meminit Garfias ab horto hist. plant. novi orbis, lib. ii. c. 24. floris et feminis herbæ, quam daturam vocat, colorem roris marini æmulantis. Eum ait potui ciboque injectum, et assumptum, homines mente quodammodo alienare, et in risum solvere, atque amentes veluti et ebrios facere. Gronov. Antiq. Græc. ix. p. 606.

322.—*Commit phantastical advowtry*—

Advowtry signifies the same with adultery. The word is used by Lord Bacon, in his Life of Henry VII. “Maximilian Duke of Bur-

gundy spake all the evil he could devise of Charles the French king, saying, that he was the most perfidious man upon earth, and that he had made a marriage compounded between an *advowtry* and a rape. The sense of the passage is, make lewd old fellows, that are past actual, commit, by means of dewtry, imaginary adultery.

323.—*Bewitch hermetic men to run*

Stark staring mad with manicon—

Alchymists, who pretend to things beyond the power of art. See a long character of the hermetic philosopher, full of wit and learning. Butler's Remains, vol. ii. p. 225.—Manicon is an herb so called from its power of causing madness. Banquo, in Shakespear's Macbeth, seems to allude to it when he says,

Were such things here as we do speak about?

Or have we eaten of the insane root,

That takes the reason prisoner?—Act I.

Meibomius de cerevisii, xxiii. 10. Est in eodem censu strychnum, five manicum, five halycacabum, quæ interdum confundunt auctores. De eo Theophrastus hist. plant. ix. 12. ait drachmæ pondere potum efficere *παιζειν τινα και δοκειν εαυτω καλλιστον*. Plinius xxi. 31. ex eo lufum gigni, speciesque vanas imaginesque conspicuas observari, affirmat. Dioscorides iv. 72. ait eandem herbam potam *φαντασιας αποτελειν εν ανδεις*.

325.—*Believe mechanic virtuosi*

Can raise them mountains in Potofi;

And sillier than the antic fools,

Take treasure for an heap of coals—

The poet here ridicules the alchymists for pretending to the power of transmuting metals, or turning baser minerals into gold. In the moun-

tains of Potosi are the rich mines belonging to the king of Spain. The credulous disciples of these philosophers our author calls *antick fools*. Antic, antick, or antique, because the cheat began to be out of fashion when Mr. Butler wrote this part of his book—soon after the restoration. Or perhaps by antick fools he might mean those silly dreamers, among the antients, who gave occasion to the proverb, “*pro thesauro carbones*,” they dreamed of gold, but on examination found coals; it is frequently applied by Lucian. And Phædrus v. fab. vi. Ben Johnson uses the word antique in two senses.—The last line is not clearly expressed. If it had been written, “for treasure take an heap of coals,” or “turn treasure to an heap of coals,” the meaning would have been more obvious.

329.—*Seek out for plants with signatures,
To quack of universal cures—*

Plants whose leaves resemble the form of some or other of the vitals, or have marks or figures upon them representing any cuticular affection, were thought to point out their own medicinal qualities. Thus wood-forrel was used as a cordial, because its leaf is shaped like an heart. Liverwort was given for disorders of the liver. The herb dragon was employed to counteract the effects of poison, because its stem is speckled like some serpents. The yellow juice of the celandine recommended it for the cure of the jaundice. And Paracelsus said, that the spots which appear on the leaves of the *perficaria maculosa*, proved its efficacy in the scurvy.

331.—*With figures, ground on panes of glass,
Make people on their heads to pass—*

The multiplying glass, concave mirror, camera obscura, and other inventions, which were new in our author's time, passed with the vulgar for enchantments; and as the law against witches was then in force, the exhibitors of these curiosities were in some danger of being sentenced to Bridewell, the pillory, or the halter.

340.—*And hemp on wooden anvils forg'd,
Which others for cravats have worn—*

Petty rogues in Bridewell pound hemp to make ropes for hanging greater criminals.

347.—*For knights are bound to feel no blows
From paltry and unequal foes—*

According to the rules of knight-errantry. See Don Quixote (book iii. ch. i.) and romances in general.

351.—*Their horses never give a blow,
But when they make a leg and bow—*

i. e. the courteous knight never strikes his horse, but when he stumbles; but Mr. T. B. gives it a different sense, and thinks it alludes to the action of a horse when the rider gives a blow on the head, ducking the head, and throwing out the leg, being not unlike an awkward bow.

355.—*Quoth he, for many years he drove
A kind of broking-trade in love—*

He transacted the business of intrigues ; was a pimp.

371.—*But as an elf, the devil's valet,
Is not so slight a thing to get—*

William Lilly tells us he was fourteen years before he could get an elf, or ghost of departed witch. At last he found one in Lancashire, a country always famous for witches.—Thus Cleveland, p. 76.

Have you not heard the abominable sport,
A Lancashire grand jury will report.

379.—*For, as some write, a witch's ghost—*

A better reading would be, *Now*, as some write.

392.—*Or Pharaoh's wizards could their switches—*

See Exodus vii.

432.—*And stole his talismanique louse—*

The poet intimates, that Sidrophel, being much plagued with lice, had made a talisman, or formed a louse in a certain position of the stars, to chase away this kind of vermin.

437.—*His flea, his morpion, and punese,
He 'ad gotten for his proper ease—*

The talisman of a flea, a louse, and a bug.

449.—*And did not doubt to bring the wretches
To serve for pendulums to watches,
Which, modern virtuosos say,
Incline to hanging every way—*

The circular pendulums for watches were invented about our author's time by Dr. Hooke.

477.—For which,— that is, on which account.

480.—*Turn'd th' outside of his eyes to white—*

The dissenters are ridiculed for an affected sanctity, and turning up the whites of their eyes : thus Ben Johnson,

———— he called for a puritan——
That used to turn up the eggs of his eyes.

And Fenton in his poems,

Her eyes she disciplin'd precisely right,
And when to wink, and how to turn the white.

485.—*Held up his affidavit band—*

When any one takes an oath, he puts his right hand to the book, that is, the New Testament, and kisses it ; but the covenanters, in swearing, refused to kiss the book, saying it was popish and superstitious : they substituted the ceremony of holding up the right hand, which they used also in taking any oath before the magistrate. The Seceders in Scotland, who affect all the preciseness of the old covenanters, I believe, still adhere to this practice.

493.—*May dreadful earthquakes swallow down
This vessel, that is all your own.*

The knight has made all needful proficiency in the art of equivocation. This poor devoted vessel is—not the abject fuitor, but—the lady herself.

496.—*These reliques of your constant lover—*

Here the knight still means the widow, but would have it understood of himself.

Troas, reliquias Danaum atque inimitis Achillei.

Virg. *Æn.* i. 30.

519.—*Provided that they pass th' opinion,
Of able juries of old women,
Who, us'd to judge all matter of facts
For bellies—*

When a woman pretends to be pregnant, in order to gain a respite from her sentence, the fact must be ascertained by a jury of matrons.

534.—*Are like to prove but mere drawn battles—*

That is, no other than matter for mere *undecisive* bickerings.

545.—*Quoth she, there are no bargains driv'n,
Nor marriages clapp'd up in heav'n—*

The author alludes to Mark xii. 25. “For when they shall arise from the dead, they neither marry nor are given in marriage.”

549.—Two things *that naturally press—*
That is, bargains and marriages.

551.—*Their bus'ness there is only love,*
Which marriage is not like t' improve—
Plurimus in cœlis amor est, connubia nulla ;
Conjugia in terris plurima, nullus amor.

553.—*Love, that's too generous t' abide*
To be against its nature ty'd ;
For where 'tis of itself inclin'd
It breaks loose when it is confin'd—

The widow's notions of love are similar to those of Eloise, so happily expressed by Pope :

Love, free as air, at sight of human ties,
Spreads his light wings, and in a moment flies.

So Chaucer, in his Frankeleines Tale :

Love wol not be constrained by maistrie :
Whan maistre cometh, the god of love anon
Beteth his wings, and farewel he is gone.

Ælius Verus, according to Spartian, used to say, “Uxor dignitatis nomen est non voluptatis.”

564.—*Where th' one is but the other's bail—*

That is, where if one of them is faulty, the other is drawn into difficulties by it, and the truest lover gives best security to suffer, or is likely to be the greatest sufferer.

565.—*Like Roman gaolers, when they slept,
Chain'd to the prisoners they kept—*

The custom among the Romans was the same as among modern constables, to chain the right hand of the culprit to the left hand of the guard: *Modus est, ut is qui in noxa esset, catenam manui dextræ alligatam haberet, quæ eadem milites finistram vinciret.*

569.—*Marriage is but a beast, some say—*

Sir Thomas Brown, author of the *Vulgar Errors*, and *Religio Medici*, speaks of the ultimate act of love as a folly beneath a philosopher, and says, that he could be content that we might procreate like trees without conjunction. But, after writing this, he descended from his philosophic dignity, and married an agreeable woman :

The strong, the brave, the virtuous and the wise,
Sink in the soft captivity together.

Addison's *Cato*.

575.—*For what's inferr'd by t' have and t' hold,
But something past away and sold—*

An equivocation. The words “to have and to hold,” in the marriage ceremony, signify “I take to possess and keep;” in deeds of conveyance their meaning is, “I give to be possessed and kept by another.”

579.—*And at the best is but a mart,
Between the one and th' other part,
That on the marriage-day is paid,
Or hour of death, the bet is laid—* (thus in some editions.)

The poet's allusions are sometimes far-fetched and obscure. Perhaps

he means, that each party expects to find a satisfaction in marriage; and if they are a little disappointed when they come together, they will not fail to meet with it when they are separated. Mat is marketing, or matter of purchase between the parties, who are only reimbursed the venture made, on the marriage day, or hour of death; and as to any thing else in marriage both parties are losers, for they settle and give away their estates to ungot heirs; consigning themselves, like ideots and lunatics, to guardians and trustees.—Mr. Butler generally pursues his subject as far as he can with propriety. But I do not know that we can justify the transition, in this speech, from a lively vindication of the generous nature of love, to a long detail of the abuses and evils of matrimony. He might wish for an opportunity of satirizing the vices of the times. Beside, we learn, that he had suffered some inconveniences himself from an unfortunate marriage.

595.—*Tho' got b' implicit generation—*

Dr. Johnson says, implicit signifies mixt, complicated, intricate, perplexed.

597.—*For which she's fortified no less
Than all the island with four seas—*

The interpretation of the law was, that a child could not be deemed a bastard, if the husband had remained in the island, or within the four seas. See Butler's Remains, vol. i. p. 122.

603.—*More wretched than an ancient villain—*

The villains were a sort of slaves, bound to perform the meanest and most laborious offices. They were appendages to the land, and passed

with it to any purchaser: as the lord was not answerable for any thing done by his villain tenant, no more is the wife for any thing done by her villain husband, though he is bound to justify and maintain all that his wife does by the bye. For which so many an injured husband has submitted to have his character run down in the courts, and suffer himself to be proved a cuckold on record, that he might recover damages from the adulterer.

616.—*All Johns of Stiles to Joans of Nokes—*

The poet makes the latter a female: they are names given in law proceedings to indefinite persons, like Caius and Titius in the civil law.

623.—*Will not allow the privileges,*

That beggars challenge under hedges—

Who, when they 're griev'd, can make dead horses

Their spiritual judges of divorces—

The gipsies, it is said, are satisfied of the validity of such decisions.

629.—*A slavery beyond enduring,*

But that 'tis of their own procuring—

Because the statutes are framed by men.

Ζευχθεῖς γαμοισιν ἐκ ἐλευθεροῦ γ' ἐσσι

Νομιζε γήμας δαλός εἶναι τῷ ἔω.

Brunck. Pp. G. 224.

637.—*As some, whom death would not depart—*

Alluding to several reviews of the common prayer before the last, where it stood, 'til death us depart, and then altered, 'til death us do part.

639.—*Like Indian widows, gone to bed,
In flaming curtains to the dead—*

They burn themselves on the funeral piles of their husbands. “*Mulieres vero in India, cum est cujusvis earum vir mortuus, in certamen judiciumque veniunt quam plurimum ille dilexerit : plures enim singulis solent esse nuptæ. Quæ est victrix, ea læta, prosequentibus suis, una cum viro in rogam imponitur.*” Cicero, *Tusc. Disputat.* v. 27. Strabo says, they were obliged to do so by law, because the women were wont to poison their husbands : and of later times, those women, who by any means evade the performance of it, are accounted infamous for the rest of their lives.—By the English law, women who murder their husbands are deemed guilty of petty treason, and condemned to be burnt. In India, when the husband dies, and his corpse burnt, his wives throw themselves into the funeral pile : and it is pretended they do it out of affection ; but some think the custom was instituted to deter the wife from hastening the period of her husband's existence.

645.—*To gain th' advantage of the set—*

Set, that is, game, a term at tennis.

648.—*Runs thro' all beasts, and fish, and fowl—*

Pythagoras, according to Heraclides, used to say of himself, that he

remembered not only what men, but what plants and what animals his soul had passed through. And Empedocles declared of himself, that he had been first a boy, then a girl, then a plant, then a bird, then a fish.

655.—*That after burns with cold as much,
As iron in Greenland does the touch—*

Metals, if applied to the flesh, in very cold climates, occasion extreme pain. Mr. Butler, in his MS. common place book has quoted :

*Ne tenues pluviae, rapidive potentia folis
Acrior, aut Boreae penetrabile frigus adurat.*

Virg. Georg. i. 92.

See Johnson on psalm cxxi. 6, and his note.—That, i. e. the patient.

660.—*Becomes as hard and frail a lover—*

That is, becomes a lover as hard and frail as glass : for he melts in the furnace of desire, but then it is like the melting of glass, which, when the heat is over, is but a kind of ice.

669.—*And widows, who have try'd one lover,
Trust none again 'till they 've made over—*

Made over their property, in trust, to a third person for their sole and separate use.

680.—*The cross and pile for better or worse—*

Whose tongue ne pill ne crouche maie hire.

J. Gower.

Here it signifies a mere chance, toss up, heads or tails. This line con-

stitutes a sentence, which is the accusative case after the verb trust, in this sense, trust the chance for happiness or unhappiness to gallantries, for which they take one another's word.

687.—*Still amorous, and fond, and billing,
Like Philip and Mary on a shilling—*

On the shillings of Philip and Mary, coined 1555, the faces are placed opposite, and pretty near to each other.

699.—*Which th' ancients wisely signify'd,
By th' yellow mantos of the bride—*

The bride, among the Romans, was brought home to her husband in a yellow veil, called flammeum. Thus Catullus, lix. 6.

Cinge tempora floribus

Suave-olentis amaraci :

Flammeum cape ;

And Lucan, ii. 361.

Lutea demissos velarunt flammea vultus

The widow intimates, that the yellow colour of the veil was an emblem of jealousy. The gall, which is of that colour, was considered as the seat of the evil passions. We learn from Plutarch's connubial precepts, that they who sacrificed to Juno did not consecrate the gall, but threw it beside the altar : signifying that gall or anger should never attend a marriage ; but that the severity of a matron should be profitable and pleasant, like the roughness of wine, and not disagreeable and of a medicinal quality, like aloes.

702.—*Of clap and grincam of the mind—*

The later editions read *crincam*; either of them is a cant word denoting an infectious disease, or whimsical affection of the mind, applied commonly to love, lewdness, or jealousy. Thus, in the manors of East and West Enborne, in Berkshire, if the widow by incontinence forfeits her free bench, she may recover it again, by riding into the next manor court, backward, on a black ram, with his tail in her hand, and saying the following words :

Here I am, riding upon a black ram,
Like a whore as I am;
And for my crincum crancum,
Have lost my bincum bancum.

Blount's *Fragmenta Antiquitat.* first ed. p. 144.

707.—*For tho' Chineses go to bed,*

And lie-in, in their ladies stead—

In some countries, after the wife has recovered her lying-in, it has been the custom for the husband to go to bed, and be treated with the same care and tendernefs.—Apollonius Rhodius, ii. v. 1013, says of the Tibarini in Pontus,

Τους δε μετ' αυτικ' επειτα Γενηταις Διος ακρην
Γναμψαντες, σωντο παρεξ Τιβαρηνιδα γαιαν,
Ενθ' επει αρ κε τεκωνται υπ' ανδρασι τεκνα γυναικες,
Αυτοι μεν στεναχουσιν ενι λεχεεσσι πεσοντες
Κραατα δησαμενοι ται δ' ευ κομεουσιν εδωδη
Ανερας, ηδε λοετρα λεχωια τοισι πενονται.

And Valerius Flaccus, v. 148.

Inde Genetæi rupem Jovis, hinc Tibarenum
Dant virides post terga lacus; ubi deside mitra
Fœta ligat, partuque virum fovet ipsa soluto.

The history of mankind hath scarcely furnished any thing more unaccountable than the prevalence of this custom. We meet with it in ancient and modern times, in the old world and in the new, among nations who could never have had the least intercourse with each other. In Purchas's Pilgrim, it is said to be practised among the Brasilians. At Haerlem, a cambrick cockade hung to the door, shews that the woman of the house is brought to bed, and that her husband claims a protection from arrests during the six weeks of his wife's confinement. Polnitz Memoirs, vol. ii. p. 396.

711.—*Our green-men do it worse, when th' hap—*

Raw inexperienced youths; or else the beaus and coxcombs of those days, who might delight in green clothes. Or perhaps he means a new married couple. Shakespeare, in Hamlet, (act iv. sc. 5.) says,

And we have done but GREENLY to interr him.

716.—*Or who imported the French goods—*

Nicholas Monardes, a physician of Seville, who died 1577, tells us, that this disease was supposed to have been brought into Europe at the siege of Naples, from the West Indies, by some of Columbus's sailors, who accompanied him to Naples on his return from his first voyage. When peace was there made between the French and Spaniards, the

armies of both nations had free intercourse, and conversing with the same women, were infected by this disorder. The Spaniards thought they had received the contagion from the French, and the French maintained that it had been communicated to them by the Spaniards. Guicciardin, in the end of his second book, dates the origin of this distemper in Europe, at the year 1495. Dr. Gascoigne, as quoted by Anthony Wood, says he had known several persons who died of it in his time. Naples was besieged in the reign of our Henry VII. and Dr. Gascoigne lived in the time of Richard II. and Henry VI. his will was proved in the year 1457. The account of Monardes is erroneous in many particulars. Indeed, after all the pains which have been taken by judicious writers, to prove that this disease was brought from America, or the West Indies, the fact is not sufficiently established. Perhaps it was generated in Guinea, or some other equinoctial part of Africa. Astruc, the best writer on this subject, says, it was brought from the West Indies, between the years 1494 and 1496.

717.—*But health and sickness b'ing all one,
Which both engag'd before to own—*

Alluding to the words of the marriage ceremony: so in the following lines, with their bodies bound to *worship*.

743.—*Finds all his having and his holding
Reduc'd t' eternal noise and scolding;
The conjugal petard, that tears
Down all portcullices of ears—*

The poet humorously compares the noise and clamour of a scolding wife, which breaks the drum of her husband's ears, to the petard, or short cannon, beating down the gates of a castle.

750.—*The female filk-worms ride the males—*

That is, the females, like filk-worms, gaudy reptiles.

755.—*By th' husband mandrake, and the wife,
Both bury'd, like themselves, alive—*

Ancient botanists entertained various conceits about this plant ; in its forked roots they discovered the shapes of men and women ; and the sound which proceeded from its strong fibres, when strained or torn from the ground, they took for the voice of an human being ; sometimes they imagined that they had distinctly heard their conversation. The poet takes the liberty of enlarging upon these hints, and represents the mandrake husband and wife quarrelling under ground ;—a situation, he says, not more uncomfortable than that of a married pair continually at variance, since these, if not in fact, are virtually buried alive.—— In Columella, lib. x. we have, *femihomines mandragoræ flores*. The Hebrew word, in Genesis, may be disputed upon for ever : Benoit, the historian of the revocation of the edict of Nantz, thought it meant strawberries. Chauspié, v. Benoit.

764.—*Carv'd from th' original, his side—*

Thus Cleveland,

Adam, 'til his rib was lost,
Had the sexes thus engroft.
When Providence our fire did cleave,
And out of Adam carved Eve,
Then did men 'bout wedlock treat,
To make his body up complete.—

771.—*His body, that stupendous frame,
Of all the world the anagram—*

The world in a state of transposition. Man is often called the microcosm, or world in miniature. Anagram, is a conceit from the letters of a name transposed; though perhaps with more propriety we might read Diagram.

773.—*Is of two equal parts compact,
In shape and symmetry exact,
Of which the left and female side,
Is to the manly right a bride—*

In the symposium of Plato, Aristophanes, one of the dialogists, relates, that the human species, at its original formation, consisted not only of males and females, but of a third kind, composed of two entire beings of different sexes. This last rebelled against Jupiter; and for a punishment, or to render its attacks the less formidable in future, was completely divided. The strong propensity which inclines the separate parts to a re-union, is, according to the same fable, the origin of love. And since it is hardly possible that the dissevered moities should stumble upon each

other, after they have wandered about the earth; we may, upon the same hypothesis, account for the number of unhappy and disproportionate matches which men daily engage in, by saying that they mistake their proper halves.

785.—*That, in a mathematic line,
Like those in other heav'ns, join—*

That is, that join insensibly in an imperceptible line, like the imaginary lines of mathematicians.—Other heavens, that is, the real heavens.

801.—*Which all her creatures, to a leaf,
Or smallest blade of grass, receive—*

The sexual differences of plants.

809.—*For what secures the civil life,
But pawns of children, and a wife—*

Qui liberos genuit, obsides fortunæ dedit.

817.—*For in what stupid age, or nation,
Was marriage ever out of fashion—*

The general prevalence of matrimony, is a good argument for its use and continuance.

819.—*Unless among the Amazons,
Or cloister'd friars, and vestal nuns—*

The Amazons were women of Scythian extraction, settled in Cappadocia, who, as Justin tells us, avoided marriage, accounting it no bet-

ter than fervitude. Cloistered friars, so termed by the poet, because they take a vow of celibacy like the vestals in ancient Rome. The poor vestal nuns must have a place in the catalogue.

821.—*Or stoics, who, to bar the freaks,
And loose excesses of the sex—
Prepost'rously would have all women,
Turn'd up to all the world in common—*

Diogenes asserted, that marriage was nothing but an empty name. And Zeno, the father of the stoicks, maintained that all women ought to be common, that no words were obscene, and no parts of the body needed to be covered.

829.—*Until they graze and wear their clothes,
As beasts do, of their native growths—*

i. e. such intercommunity of women would be productive of the worst consequences, unless mankind were already reduced to the most barbarous state of nature, and men become altogether brutes.

837.—*Had been but younger sons 'o th' earth,
Debarr'd it all but for our birth—*

If there had been no matrimony, we should have had no provision made for us by our fore-fathers; but, like younger children of our primitive parent the earth, should have been excluded from every possession. He seems to reflect obliquely upon the common method of distributing the properties of families so much in favour of the elder branches, the younger sons not inheriting the land.

866.—*The same with those in Lewkner's-lane—*

A street in the neighbourhood of Drury-lane or St. Giles's, inhabited chiefly by strumpets.

867.—*But for the difference marriage makes,
'Twixt wives and ladies of the lakes—*

Alluding to the old romance of Sir Lancelot and the Lady of the Lake. Mr. W.—But the corrected edition reads lakes in the plural number; and perhaps we may look for these ladies elsewhere, in the lagunes of Venice, certain streets in Westminster, or Lambeth Marsh, Bank-side, &c. &c.

869.—*Besides the joys of place and birth
The sex's Paradise on earth—*

Thus Mr. Pope,

For sylphs, yet mindful of their ancient race,
Are, as when women, wond'rous fond of place.

Our poet, though vindicating the ladies and the happy estate of matrimony, cannot help introducing this stroke of satire: Bastards have no place, or rank.

873.—*But rather than not go before,
Abandon heaven at the door—*

That is, not go to church at all, if they have not their right of precedence. Chaucer says of the wife of Bath, 451.

In all the parish wif ne was ther non,
 That to the offering before here shulde gone,
 And if ther did, certain so wroth was she,
 That she was out of all charitee.

881.—*Where man brings nothing but the stuff*

She frames the wond'rous fabric of—

Various have been the attempts to explain the mystery of generation. Aristotle, Harvey, Lewenhock, Drake, and Bartholine, have produced their different hypotheses. But from farther discoveries in anatomy, supported by the strictest analogy throughout the animal and vegetable kingdoms, it appears that the female furnishes the germ or ovum, which is only impregnated by the male: or, in the words of Mr. Hunter, the female produces a seed, in which is the matter fitted for the first arrangement of the organs of the animal, and which receives the principle of arrangement fitting it for action, from the male.

883.—*Who therefore, in a strait may freely,*

Demand the clergy of her belly—

As benefit of clergy may be craved in some cases of felony; so pregnant women, who have received sentence of death, may demand or crave a respite from execution, till after they are delivered.

885.—*And make it save her the same way*

It seldom misses to betray—

As their big bellies betray their incontinence, so they sometimes save their lives.

893.—*That makes no breach of faith and love,
But rather, sometimes, serves t' improve—*

Amantium iræ, amoris integratio est.

Ter. And. iii. 3.

*In amore hæc omnia infunt vitia ; injuriæ,
Suspiciones, inimicitiae, induciæ,*

Bellum, pax rursum.———Id. Eun. I. sc. i. 14.

907.—*When those who 're always kind or coy,
In time must either tire or cloy—*

Coy seems to be used, in the French sense, for quiet or still. It has this signification both in Chaucer and Douglas.

927.—*And passes fines on faith and love—*

That is, makes them irrevocable, and secures the title ; as passing a fine in law does a conveyance or settlement.

935.—*And, like an anchorite, gives over
This world, for th' heaven of a lover—*

Mr. Butler, I hope, has now made amends for his former incivility. In this speech the knight has defended the ladies, and the married state, with great gallantry, wit, and good sense.

941.—*Love's arrows are but shot at rovers—*

That is, shot at random, passim, temere.

951.—*But strive to plunder, and convey,
Each other, like a prize, away—*

Quæ me furripuit mihi.—HORACE.

But such writers as Petronius best explain the spirit of this passage, were it fit to be explained.—*Transfudimus hinc et hinc labellis errantes animas.*

959.—*For when the money's on the book,
And all my worldly goods—but spoke—*

Alluding to the form of marriage in the common prayer book, where the fee is directed to be put upon the book, and the bridegroom endows the bride with all his worldly goods.

972.—*But bawds to what before we own'd—*

That is, are procurers of the Mifs, our money, which we before owned.

987.—*That, when the time's expir'd, the drazels—*

The mean low wretches, or draggle-tails. Drazels, I believe, means vagrants, from an old French word *drafeler*, a vagabond, drafer the same as *vaguer*: the words signify the same in Dutch.—Thus Warner, in his *Albion's England*:

Now does each drazel in her glafs, when I was young I wot,

On holydays (for seldom else) such idle time was got.

1003.—*That th' infant's fortune may partake,
Of love too—*

That is, the widow's children by a former husband, that are under age, to whom the lover would be glad to be guardian, as well as have the management of the jointure. See line 1000.

1005.—*For these you play at purposes,
And love your love with A's and B's;
For these at Besle and l'Ombre woo,
And play for love and money too—*

The widow, in these and the following lines, gives no bad sketch of a person, who endeavours to retrieve his circumstances by marriage, and practises every method in his power to recommend himself to his rich mistress: he plays with her at questions and commands, endeavours to divert her with cards, puts himself in masquerade, flirts her fan, talks of flames and darts, aches and sufferings; which last, the poet intimates, might more justly be attributed to other causes.

1012.—*At sucking of a vizard bead—*

Masks were kept close to the face, by a bead fixed to the inside of them, and held in the mouth.

1013.—*How best t' accost us in all quarters,
T' our question, and command new garters—*

At the vulgar play of questions and commands, a forfeiture often was to take off a lady's garter: expecting this therefore the lady provided herself with new ones.—Or she might be commanded to make the gentleman a present of a pair of new garters.

1018.—*But in the art of love is made—
That is, made use of, or practised.*

1019.—*And when you have more debts to pay,
Than Michaelmas and Lady-day—*

These are the two principal rent days in the year: unpleasant days to the tenant, and not satisfactory to the landlord, when his debts exceed his rents.

1033.—*What graces must that lady have,
That can from executions save!
What charms, that can reverse extent,
And null decree and exigent!
What magical attracts, and graces,
That can redeem from scire facias!—*

Here the poet shews his knowledge of the law, and law terms, which he always uses with great propriety. Execution is obtaining possession of any thing recovered by judgment of law.—Extent, the estimate of lands to their utmost value by the sheriff, and jury, in order to satisfy a bond, or other engagement forfeited.—Exigent is a writ requiring a person to appear, it lies where the defendant in an action personal cannot be found, or any thing in the county, whereby he may be distrained.—Scire facias, a writ to shew cause why execution of judgment should not go out.

1067.—*His heart laid on, as if it try'd
To force a passage through his side—
Εκτορι δαυτω θυμος ενι σπηεσσι πατασεν.*

1086.—*As Ironside, or Hardiknute—*

Two princes celebrated for their valour, in our histories. The former lived about the year 1016, the latter 1037.

1131.—*But those that trade in geomancy—*

A sort of divination by clefts or chinks in the ground. Polydore Virgil de inventione rerum, supposes it to have been invented by the Magi of Persia.

1141.—*By vent'ring only but to thrust
His head a span beyond his post,
B' a gen'ral of the cavaliers
Was dragg'd thro' a window by th' ears—*

A right honourable gentleman of high character,* now living, assured me that this circumstance happened to one of his relations, Sir Richard (Dr. Grey calls him Sir Erasmus) Philips, of Picton Castle, in Pembroke-shire. The cavaliers, commanded by Colonel Egerton, attacked this place, and demanded a parley. Sir Richard consented; and being a little man, stepped upon a bench, and shewed himself at one of the windows. The colonel, who was high in stature, sat on horseback underneath; and pretending to be deaf, desired the other to come as near him as he could. Sir Richard then leaned a good deal from the window; when the colonel seized him by the ears, and drew him out. Soon after, the castle surrendered.

* Earl of Orford.

1149.—*As if they scorn'd to trade and barter—*

Pyrrhus says to the Romans, from Ennius, in Tully's Offices,

Non mi aurum posco, nec mi pretium dederitis

Nec cauponentes bellum, sed belligerantes.

Ferro, non auro vitam cernamus utrique, &c.

1151.—*They stoutly on his quarters laid,*

Until his scouts came in t' his aid—

i. e. till his senses returned.

1171.—*Which thou hast now no way to lessen,*

But by an open free confession—

This scene is imitated, but with much less wit and learning, in a poem called Dunstable Downs, falsely attributed to Mr. Samuel Butler. See the third volume of the Remains.—In that poem, whoever was the author, the allusion to the high court of justice, and trial of Charles the First, is apposite. See Bradshaw's Speech to the King.

This court is independent on

All forms, and methods, but its own.

And will not be directed by

The persons they intend to try.

And I must tell you, you 're mistaken,

If you propose to save your bacon,

By pleading to our jurisdiction,

Which will admit of no restriction.

Here's no appeal, nor no demurrer,

Nor after judgment writ of error.

If you persist to quirk or quibble,

And on you terms of law to nibble,

The court's determin'd to proceed,

Whether you do, or do not plead.

1180.—*That made m' apply t' your crony witches.*

Your old friends and companions.

1181.—*That in return would pay th' expense,
And wear and tear of conscience—*

The knight confesses, that he would have sacrificed his conscience to money. In reality, he had gotten rid of it long before.

1188.—*First turn'd her up to alimony—*

To provide for herself, as horses do when they are turned to grass. The poet might possibly design a jeu de mot. Alimony is a separate maintenance paid by the husband to the wife, where she is not convicted of adultery.

1224.—*The only saints' bell that rings all in—*

The small bell, which rings immediately before the minister begins the church service, is called the faints bell; and when the clerk has rung this bell, he says, he has rung all in.

1239.—*And hang, and scorn ye all, before
Endure the plague of being poor—*

Scorn, that is, defy your law and punishment.

1251.—*'Tis true, quoth he, we ne'er come there,
Because w' have let 'em out by th' year—*

The devils are here looked upon as landlords of the meeting-houses, since the tenants of them were known to be so diabolical, and to hold

them by no good title; but as it was uncertain, how long these lawless times would last, the poet makes the devils let them only by the year: now when any thing is actually let, we landlords never come there, that is, have excluded ourselves from all right to the premises.

1257.—*So you are like to be agen,
Compar'd with th' angels of us men—*

I remember an old attorney, who told me, a little before his death, that he had been reckoned a very great rascal, and believed he was so, for he had done many roguish and infamous things in his profession: but, adds he, by what I can observe of the rising generation, the time may come, and you may live to see it, when I shall be accounted a very honest man, in comparison with those attorneys who are to succeed me.

1263.—*What makes a knave a child of God—*

A banter on the pamphlets in those days, under the name and form of catechisms: Heylin's *Rebels Catechism*, Watson's *Cavalier Catechism*, Ram's *Soldiers Catechism*, Parker's *Political Catechism*, &c. &c.

1264.—*And one of us—*

Both Presbyterians and Independents were fond of saying one of us; that is, one of the holy brethren, the elect number, the godly party.

1269.—*But, breaking out, dispatches more
Than th' epidemicalst plague-fore—*

Alluding to the plague, of which, in our author's time, viz. in 1665, died 68,586 persons, within the bills of mortality.

1274.—*A good living—*

A committee was appointed, Nov. 11, 1646, to enquire into the value of all church-livings, in order to plant an able ministry, as was pretended; but, in truth, to discover the best and fattest benefices, that the champions for the cause might choose for themselves. Whereof some had three or four a piece; a lack being pretended of competent pastors. When a living was small, the church doors were shut up. Dugdale's short view.—I could name an assembly-man, says Sir William Dugdale, who being told by an eminent person, that a certain church had no incumbent, enquired the value of it, and receiving for answer, that it was about £. 50 a year, he said, if it be no better worth, no godly man will accept it.

1275.—*What makes rebelling against kings,*

A good old cause?—Administ'rings—

See p. 3. C. 2. v. 55.

1286.—*A dean and chapter, and white sleeves—*

That is, a bishop who wears lawn sleeves.

1289.—*What makes morality a crime—*

Moral goodness was deemed a mean attainment, and much beneath the character of faints, who held grace, and inspiration to be all meritorious, and virtue to have no merit; nay, some even thought virtue impious, when it is rooted only in nature, and not imputed; some of the modern sects are supposed to hold tenets not very unlike to this.

1301.—*But why the wicked should do so,
We neither know, nor care to do—*

The author shews his abhorrence of vice, in whatever party it was found, by fatirizing the loose principles of the cavaliers.

1309.—*For a large conscience is all one,
And signifies the same with none—*

It is reported of Judge Jefferys, that taking a dislike to a witness who had a long beard, he told him that, if his conscience was as long as his beard, he had a swinging one: to which the countryman replied, my lord, if you measure conscience by beards, you yourself have none at all.

1313.—*Nick Machiavel had ne'er a trick,
Tho' he gave name to our old Nick—*

Machiavel was recorder of Florence in the 16th century, an eminent historian, and consummate politician. In a note on the Merry Wives of Windsor, and in Dr. Grey's edition of Hudibras, Mr. W. has altered this passage. He reads the last line—Though he gave *aim* to our old Nick— But as all the editions published by the author himself, or in the author's life-time, have the word *name*, I am unwilling to change it. Mr. Butler, who seems well-versed in the Saxon and northern etymologies, could not be ignorant, that the terms nicka, nocca, nicken, and from thence the English, old nick, were used to signify the devil, long before the time of Machiavel. A malignant spirit is named old nicka, in Sir William Temple's essay on poetry. When Machiavel is represented as such a proficient in wickedness, that his name hath become no unworthy appellation for the devil himself, we are not less entertained by the smartness of the sentiment, than we should be, if it were firmly supported by the truth of his-

tory. In the second canto, Empedocles is said to have been acquainted with the writings of Alexander Ross, who did not live till above 2000 years after him.—An humorous kind of wit, in which the droll genius of Butler does not scruple to indulge itself.

1321.—*The queen of night, whose large command,
Rules all the sea, and half the land—*

The moon, which influences the tides and motions of the sea, and half mankind, who are lunitick, more or less.

Nunc terram potius quam mare luna regit.

Owen. Epig. 90.

The poem had now occupied two days, and almost two nights.

1323.—*And over moist and crazy brains,
In high spring tides, at midnight reigns—*

Infane persons are supposed to be worst at the change and full of the moon, when the tides are highest.

1325.—*Was now declining in the west,
To go to bed and take her rest—*

He had before described the approach of day by the rising of the sun: he now employs the setting of the moon for that purpose.

1327.—*When Hudibras, whose stubborn blows
Deny'd his bones that soft repose—*

Lenibant curas, et corda oblita laborum.

At non infelix animi Phœnissa; neque unquam

Solvitur in somnos, oculisve aut pectore noctem

Accipit: ingeminant curæ—Æneid. iv. 528.

1333.—*Saw all the shapes that fear or wizards,
To make the Devil wear for vizards—*

It may be amusing to compare this burlesque with the serious sublime of Milton. *Paradise Lost*, ii. 625.

—— all monstrous, all prodigious things,
Abominable, unutterable, and worse
Than fables yet have feign'd, or fear conceiv'd,
Gorgons and Hydras, and chimæras dire.

1341.—*Or all thy tricks in this new trade,
Thy holy brother-hood of the blade—*

This religious knight-errantry : this search after trifling offences, with intent to punish them as crying sins. Ralpho, who now supposed himself alone, see part iii. canto iii. v. 89, vents his sorrows in this soliloquy, or expostulation, which is so artfully worded, as equally to suit his own case, and the knight's, and to censure the conduct of both. Hence the latter applies the whole as meant and directed to himself, and comments upon it accordingly to v. 1400, after which the squire improves on his master's mistake, and counterfeits the ghost in earnest. Compare part iii. c. iii. ver. 151-158.—This seems to have been Butler's meaning, though not readily to be collected from his words : his readers are left in the dark almost as much as his heroes.—Bishop Warburton supposes that the term holy brotherhood alludes to the society instituted in Spain, called La Santa Hermandad, employed in detecting and apprehending thieves and robbers, and executing other parts of the police. See them frequently mentioned in *Don Quixote*, *Gil Blas*, &c.

1349.—*Night is the sabbath of mankind,
To rest the body and the mind—*

Plutarch thus addresses the superstitious person: "Heaven gave us sleep, as a relief and respite from our affliction. Why will you convert this gift into a painful instrument of torture; and a durable one too, since there is no other sleep for your soul to flee to. Heraclitus says, that to men who are awake there is a common world; but every one who sleeps is in a world of his own. Yet not even in sleep is the superstitious man released from his troubles: his reason indeed flumbers, but his fears are ever awake, and he can neither escape from them, nor dislodge them." *De Superstitione.*

1373.—*And at a riding handled worse,
With treats more slovenly and coarse—*

This shews the meaning of the riding dispensation, l. 124.

1395.—*And now would pass for spirit Po—*

Po, or Bo, the son of Odin, was a fierce Gothic captain, whose name was repeated by his soldiers to surprize or frighten their enemies. See Sir William Temple's fourth essay.

1410.—*Nor halfpenny to drop in shoes—*

Servant-maids were told, if they left the house clean when they went to bed, they would find money in their shoes; if dirty, they would be pinched in their sleep. Thus the old ballad of Robin Goodfellow, who perhaps was the sprite meant by Pug Robin.

When house or hearth doth fluttish lie,
 I pinch the maids both black and blue :
 And from the bed, the bed-cloths I
 Pull off, and lay them nak'd to view.

Again speaking of fairies,

Such sort of creatures as would baſt ye
 A kitchen wench, for being naſty :
 But if ſhe neatly ſcour her pewter,
 Give her the money that is due to her.
 Every night before we goe,
 We drop a teſter in her ſhoe.

See alſo Parnell and Shakeſpear, in many places.

1415.—*This is your buſ'neſs, good Pug-Robin—*

Robin Goodfellow, in the creed of ancient ſuperſtition, was a kind of merry ſpirit, whoſe character and atchievements are frequently recorded, particularly in the well known lines of Milton.—In an ancient ballad, entitled Robin Goodfellow,

From hag-bred Merlin's time have I
 Thus nightly revelled to and fro,
 And for my pranks men call me by
 The name of Robin Goodfellow ;
 Fiends, ghosſts, and ſprighes,
 Who haunt the nightes,
 The hags and goblins do me know,
 And beldames old
 My feates have told,
 So vale, vale, ho, ho, ho.

1416.—*And your diversion dull dry bobbing—*

Bobbing, that is, mocking, jesting with: dry bobbing, a dry jest, or bob: illufio, dicterium.

1417.—*T' entice fanatics in the dirt,
And wash them clean in ditches for 't—*

See Hoffman's Lexicon, iii. 306. sub voc. Neptunus (ex Gervas. Tilleberiens.) dæmonis quoddam genus, Angli Portunos nominant. Portunus nonnunquam invisus equitanti se copulat, et cum diutius comitatur, eundem tandem loris arreptis equum in lutum ad manum ducit, in quo dum infixus volutatur, protinus exiens cachinnam facit, et sic hujus modi ludibrio humanam simplicitatem deridet.

1423.—*Sir, quoth the voice, y're no such sophy—*

You are no such wise person, or sophister, from the Greek σοφιστής.

1437.—*For none could have betray'd us worse,
Than those allies of ours and yours—*

Meaning the independents, or Ralpho, whom he says he had sent to the infernal Hogen Mogen, high and mighty, or the devil, supposing he would be hung.

1447.—*Ye 've' spous'd the covenant and cause,
By holding up your cloven paws—*

When persons took the covenant, they attested their obligation to observe its principles by lifting up their hands to heaven: the covenant here means the solemn league and covenant, framed by the Scots, and

adopted by the English, ordered to be read in all churches, and every person was bound to give his consent, by holding up his hand at the reading of it. See Clarendon's History. South, in his fifth volume of Sermons, p. 74, says, "their very posture of taking the covenant was an ominous mark of its intent, and their holding up their hands was a sign that they were ready to strike—See line 485 of this canto. The solemn league and covenant has by many been compared to the holy league, entered into by a large party in France, and in the reigns of Charles IX. Henry III. and Henry IV. See this parallel carried on by Dugdale, in his State of the Troubles in England, p. 600.

1449.—*Sir, quoth the voice, 'tis true, I grant—*

Ralpho, the supposed sprite, allows that they, the devil and the independents, had engaged in the covenant; but he insists that the violation of it was not at all prejudicial to the cause they had undertaken, and for which it was framed.

1454.—*Wear wooden peccadillos for 't—*

A peccadillo was a stiff piece worn round the neck and shoulders, to pin the ruff or band to.—Ludicrously it means the pillory.

1456.—*Hold up their hands, like rogues at bars—*

In some editions we read *held up*.

1458.—*These scandals of the saints commence—*

The scandalous reflections on the saints, such as your charging the covenant with perjury, and making the covenanter no better than a rogue at the bar.

1463.—Hudibras having been hard upon Satan, and the independents, the voice undertakes the defence of each, but first of the independents.

1465.—*Whose talents may compare with either—*

That is, either with the independents, or with the devil.

1475.—*While he, poor devil, has no power—*

He, that is, the independent, has no power, having no classis, or spiritual jurisdiction.

1477.—*Has ne'er a classis, cannot sentence*

To stools, or poundage of repentance—

The poor devil, says Ralpho, cannot thus distress us by open and authorized vexations.

1483.—*Hence 'tis possessions do less evil,*

Than mere temptations of the devil—

He argues that men who are influenced by the devil, and co-operate with him, commit greater wickedness than he is able to perpetrate by his own agency. We seldom hear, therefore, of his taking an entire possession. The persons who complain most of his doing so, are those who are well furnished with the means of exorcising and ejecting him, such as relicks, crucifixes, beads, pictures, rosaries, &c.

1485.—*Which, all the horrid'st actions done,
Are charg'd in courts of law upon—*

Not having the fear of God before their eyes, but led by the instigation of the devil, is the form of indictment for felony, murder, or such atrocious crimes.

1487.—*Because, unless they help the elf—*
In some editions we read *you* help.

1501.—*But those who 're utterly unarm'd,
T' oppose his entrance, if he storm'd,
He never offers to surprise,
Altho' his falsest enemies—*

The enthusiasm of the independents was something new in its kind, not much allied to superstition.

1509.—*Who are but jailors of the holes,
And dungeons where you clap up souls—*

Keep those in hell whom you are pleased to send thither by excommunication, your mittimus or anathema: as jailors and turnkeys confine their prisoners.

1515.—*Upon demand, with fairer justice,
Than all your covenanting trustees—*

More honestly than the presbyterians surrendered the estates which they held in trust for one another, these trustees were generally covenanters. See part i. canto i. ver. 76, and p. iii. c. ii. ver. 55,

1518.—*You put them in the secular powers,
And pass their souls, as some demise
The same estate in mortgage twice :
When to a legal utlegation
You turn your excommunication—*

You call down the vengeance of the civil magistrate upon them, and in this second instance pass over, that is, take no notice of their souls : the ecclesiastical courts can excommunicate, and then they apply to the civil court for an outlawry.

1521.—*When to a legal utlegation—*

That is, outlawry.

1524.—*Distrain on soul and body too—*

Seize the party by a writ de excommunicato capiendo.

1530.————— *between your friends and ours,
That, as you trust us, in our way,
To raise your members, and to lay—*

Your friends and ours, that is, you devils and us fanatics : that as you trust us in our way, to raise you devils when we want you, and to lay you again when we have done with you.

1533.—*We send you others of our own,
Denounc'd to hang themselves, or drown—*

It is probable that the presbyterian doctrine of reprobation had driven some persons to suicide. So did alderman Hoyle, a member of the house. See Birkenhead's Paul's Church Yard.

1541.—*For if the saints are nam'd from blood—*

Sanctus, from fanguis, blood.

1542.—*We onl' have made that title good—*

i. e. we fanatics of this island only have merited that title by spilling much blood.

1560.—*But found his forlorn hope; his crup—*

His back is called his forlorn hope, because that was generally exposed to danger, to save the rest of his body : a reflection on his courage.

1563.—*He thought to drag him by the heels,*

Like Gresham-carts, with legs for wheels—

Mr. Butler does not forget the Royal Society. March 4, 1662, a scheme of a cart with legs that moved, instead of wheels, was brought before the Royal Society, and referred to the consideration of Mr. Hooke. The inventor was Mr. Potter. Mr. Hooke was ordered to draw up a full description of this cart, which, together with the animadversions upon it, was to be entered in the books of the society.

1601.—*And spurr'd, as jockies use, to break,*

Or padders to secure, a neck—

Jockies endanger their necks by spurring their horses, and galloping very fast ; but highwaymen, or padders, so called from the Saxon paath, highway, endeavour to save their necks by the same exertions.

1603.—*Where let us leave them for a time,
And to their churches turn our rhyme;
To hold forth their declining state,
Which now come near an even rate—*

The time now approached, when the presbyterians and independents were to fall into equal disgrace, and resemble the doleful condition of the knight and squire.

The two last conversations have much unfolded the views of the confederate sects, and prepare the way for the business of the subsequent canto. Their differences will there be agitated by characters of higher consequence: and their mutual reproaches will again enable the poet to expose the knavery and hypocrisy of each. This was the principal intent of the work. The fable was considered by him only as the vehicle of his satire. And perhaps when he published the first part, he had no more determined what was to follow in the second, than Tristram Shandy had on a like occasion.—The fable itself, the bare outlines of which I conceive to be borrowed, mutatis mutandis, from Cervantes, seems here to be brought to a period. The next canto has the form of an episode. The last consists chiefly of two dialogues and two letters. Neither knight nor squire have any further adventures.

N O T E S.

PART III. CANTO II.

THE different completion of this canto from the others, and its unconnected state, may be accounted for, by supposing it written on the spur of the occasion, and with a politic view to recommend the author to his friends at court, by a new and fierce attack on the opposite faction, at a time when the real or pretended patriots were daily gaining ground, and the secret views of Charles II. were more and more suspected and dreaded. A short time before the third part of this poem was published, Shaftesbury had ceased to be a minister, and became a furious Demagogue. But the canto describes the spirit of parties not long before the restoration. One object of satire here is to refute, and ridicule the plea of the Presbyterians after the reformation, of having been the principal instruments in bringing back the king. Of this they made a great merit, in the reign of Charles II. and therefore Butler examines it v. 782, and sequent—v. 1023 and seq.—v. 1185—1199 and seq.

The discourses and disputations in this, and the following canto, are long, and fatigue the attention of many readers.—If it had not been taking too great a liberty with an author who published his own works, I should certainly have placed this canto last, as it is totally unconnected with the story of the poem, and relates to a time long after the actions of the other cantos.

1.—*The learned write, an insect breeze*

Is but a mungrel prince of bees—

What the learned, namely Varro, Virgil, &c. write concerning bees being produced from the putrid bodies of cattle, is here applied by our author to the breeze, or gad bee, which is said, by the learned Pliny, in his Natural History xi. 16 to be *apis grandior quæ cæteras fugat*: hence it may fairly be styled a prince of bees, yet, but a *mungrel* prince, because not strictly and properly a bee. Varro, in Gesner's edition de Re Rustica, iii. 16. says, *primum apes nascuntur partim ex apibus, partim ex bubulo corpore putrefacto*. Itaque Archilaus in Epigrammate ait, eas esse βοός Φθιμένης πεποτημένα τέκνα. Idem ἰππων μὲν σφίγες γένεα, μόσχων δὲ μελισσαι. The last line, with some variation, is in the Theriaca of Nicander. Columella ix. 14. says, the notion of generating bees from an heifer, is as old as Democritus and continued by Mago:—Both Philetas and Callimachus, called bees βρυγέαι. See Hesych.—Virgil in his fourth Georgic, l. 281, says,

Sed si quem proles subito defecerit omnis,

Nec, genus unde novæ stirpis revocetur, habebit;

Tempus et Arcadii memoranda inventa magistri

Pandere, quoque modo cæsis jam sæpe juvenis

Infincerus apes tulerit cruor.

For the effect the Oestron has on cattle, see Virg. Geor. iii. 146 et sequent.—“On the backs of cows, says Mr. Derham, in the summer months, there are magots generated, which in Essex, we call Weovils; which are first only small knots in the skin, and, I suppose, no other than eggs laid there by some insect. By degrees these knots grow bigger, and contain in them a maggot, which may be squeezed out at a hole they have always open. Mr. Derham could never discover what animal they turn to. I doubt not but it is to this gad-fly or breeze;

and that their stinging the cows is not only to suck their blood, but to perforate the skin for the sake of laying their eggs within it.

5.—*From whose corrupted flesh, that breed
Of vermin did at first proceed—*

They may proceed from the flesh of cows in the manner above mentioned, that is, as from the *place* in which they are bred, but not from the *matter* out of which they are generated. The note on this passage, in the old edition, together with many others, convince me that the annotations on the third part of Hudibras could not be written by Butler.

8.—*Religion spawn'd a various rout—*

No less than 180 errors and heresies were propagated in the city of London, as Mr. Case told the parliament, in his thanksgiving sermon, for the taking of Chester.

10.—*The maggots of corrupted texts—*

The independents were charged with altering a text of scripture, (Acts vi. 3.) in order to authorize them to appoint their own ministers. "Therefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom *we* may appoint over this business." Mr. Field is said to have printed *ye* instead of *we* in several editions, and particularly in his beautiful folio edition of 1659, and the octavo of 1661.—Dr. Grey says, he had heard that the first printer of this forgery received 1500l. for it.—This mistake the Doctor was led into by Dr. Wotton, but he very handsomely corrects it in his supplement. The erratum of the press, for such it seems to have been, being a mistake only of a single letter, was observed first in that printed at Cambridge.

by Buck and Daniel, 1638, folio, so that it is falsely said by several writers, that this forgery crept into the text in the time of the usurpation, and during the reign of independency. See Lewis's History of the English Translations of the Bible, p. 340, and J. Berriman's Critical Dissertation on 1 Tim. iii. 16, p. 52. But corrupted texts allude rather to false interpretations than false readings.

13.—*For as the Persian Magi once
Upon their mothers, got their sons,
That were incapable t' enjoy
That empire any other way—*

“ It was from this time, viz. about 521 years before Christ, that they first had the name of Magians, which signifying the crop-ear'd, it was then given unto them by way of nick-name and contempt, because of the impostor (Smerdis) who was then cropt: for Mige-Gush signified, in the language of the country then in use, one that had his ears cropped.” Prideaux Connection, From hence, perhaps, might come the proverb, “ Who made you a conjuror and did not crop your ears.” Catullus says,

Nam magus ex matre et gnato gignatur oportet,
Si vera est Persarum impia religio—lxxxvii. 3.

Ovid says,

gentes esse feruntur
In quibus et nato genetrix, et nata parenti
Jungitur, et pietas geminato crescit amore.

Περσαι δὲ μάλιστα αὐτῶν οἱ σοφίαν ἀσκεῖν δοκῶντες
Οἱ μάγοι, γὰρ μὲν τὰς μητέρας.

Sext. Emp.

The poet cannot mean the *Persian Empire*, which was only in the hands of the Magi for a few months ; but he must intend the office of Archimagus, or the presidency of the Magi, which he was best entitled to who was in this manner begotten. Zoroaster, the first institutor of the sect, allowed of incestuous marriages : he maintained the doctrine of a good and bad principle, the former was worshipped under the emblem of fire, which they kept constantly burning.

17.—*So presbyter begot the other—*

The presbyterians first broke down the pale of order and discipline, and so made way for the independents and every other sect.

19.—*That bore them like the devil's dam—*

This is not the first time we have heard of the devil's mother. In Wolfii Memorabilia, is a quotation from Erasmus—" Si tu es diabolus, ego sum mater illius." And in the Agamemnon of Æschylus, Cassandra, after loading Clytemnestra with every opprobrious name she can think of, calls her *Αδὴ μητέρα*.——The translator of Hudibras into French, remarks in a note, that this passage alludes to some lines in the second book of Milton's Paradise Lost, v. 746, and the following.

24.—*Get quarter for each other's beard—*

When the presbyterians prevailed, Calamy, being asked what he would do with the anabaptists, antinomians, and others, replied, that he would not meddle with their consciences, but only with their bodies and estates.

25.—*For when they thriv'd they never fadg'd—*

That is, never agreed, from the Teutonic *fugen*. See Skinner. The same word is used v. 256.

40.—*To crofs the cudgels to the laws—*

Cudgels acrofs one another denote a challenge : to crofs the cudgels to the laws, is to offer to fight in defence of them.

43.—*Like thieves, that in a hemp-plot lie,
Secur'd against the hue-and-cry—*

It may mean a plat of growing hemp, which being a thick cover, a rogue may lie conceal'd therein, secure from all discovery of hue and cry : thus, says Butler in his *Remains*, vol. ii. p. 384, he shelters himself under the cover of the law, like a thief in a hemp-plot, and makes that secure him, which was intended for his destruction.

55.—*For when, like brethren, and like friends,
They came to share their dividends—*

About the year 1649, when the estates of the King and Church were sold, great arrears were due to the army : for the discharge of which some of the lands were allotted, and whole regiments joined together in the manner of a corporation. The distribution afterwards was productive of many law-suits, the person whose name was put in trust often claiming the whole, or a larger share than he was entitled to.

65.—*And settled all the other shares—*

Perhaps a better reading would be, as in some editions, *others* shares.

78.—*As th' utter barrister of Swanfwick—*

William Prynne, before mentioned, born at Swanfwick, in Somersetshire, and barrister of Lincoln's-Inn. The poet calls him hot and brainfick, because he was a restless and turbulent man. *Whitelock* calls him the busy Mr. Prynne, which title he gives him on occasion of his joining with one *Walker* in prosecuting Col. Fiennes, for the surrender of Bristol. *Walker* had been present at the siege, and had lost a good fortune by the surrender: but Prynne (he tells us) was no otherwise concerned than out of the pragmaticalness of his temper. There was an especial reason for his being called the *Utter* Barrister, for when he was censured by the court of Star-chamber, he was ordered (besides other punishments) to be discarded; and afterwards he was voted again by the House of Commons to be restored to his place, and practise as an *utter* barrister; a term which signifies a pleader within the bar, but who is not king's counsel or serjeant.

80.—*As men with sand-bags did of old—*

Bishop Warburton says, when the combat was demanded in a legal way by knights and gentlemen, it was fought with sword and lance; and when by yeomen, with sand-bags fastened to the end of a truncheon: See Shakespeare, the Second Part of Henry VI. “*Pugiles facculis non veritate pugilantes,*” made a part of the procession, when Gallienus celebrated the Decennalia of his accession to the empire. (Treb. Pollio in Gallien. p. 178. ed. Paris 1620) Casaubon's note is, “*Qui incruento pugilatu volebant dimicare, faccis non cœstibus manus muniebant.*” “*Aiunt autem hi facci vel tomento farcti, vel alia re pleni, quæ gravem ietum non redderent: puta, ficorum granis, vel farina, vel furfaribus:*

“interdum et arenâ facculos implebant.” Chrysostomus homiliâ 20 in Epistol. ad Hebræos, *ἐν ὧρας τὰς ἀθλητὰς πῶς θυλακὰς ἀμμοῦ πλησαντες ἐτῶ γυμναζονται.* See the same thought repeated in Butler’s *Genuine Remains*, vol. i. p. 83 and 379, and vol. ii. 316.—Sand-bags in more modern history were really dangerous weapons, they became instruments of the executioner. C’est une invention des Italiens pour tuer un homme sans répandre de sang, de le frapper rudement sur le dos avec des sachets remplis de sable. Les meurtrisseurs en sont incurables : la gangrene s’y met ; et la mort achève le meurtre. The Spaniards are said to have employed this mode of revenge to destroy Boccalini. (*Mélanges par Vigneul Marville*, vol. i. p. 11.)

81.—*That brought the lawyers in more fees,
Than all un sanctify’d trustees—*

The lawyers got more fees from the presbyterians, or saints, who in general were trustees for the sequestered lands, than from all other trustees, who were un sanctified. See ver. 59, 60.

87.—*Poor Presbyter was now reduc’d,
Secluded, and cashier’d, and chous’d—*

When Oliver Cromwell, with the army and the independents, had gotten the upper hand, they deprived the presbyterians of all power and authority : and before the king was brought to his trial, the presbyterian members were excluded from the house.

91.—*Reform’d t’ a reformato saint—*

That is, to a volunteer without office, pay, or commission.

94.—*And those he had taught up, teach down—*

Poor presbyter, or the presbyterians were glad to teach down the independents, whom as brethren and friends (v. 55) they had indiscriminately taught up; the unhinging doctrines of the presbyterians having, in the long-run, hoisted up the independents in direct opposition to themselves.

95.—*And make those uses serve agen—*

The sermons of those times were divided into doctrine and use : and in the margin of them is often printed use the first, use the second, &c.

96.—*Against the new-enlighten'd men—*

That is, against the independents.

113.—*A mongrel kind of church dragoons—*

Many of the independent officers, such as Cromwell, Ireton, Harrison, &c. used to pray and preach publicly, and many hours together. The sermon printed under the name of Oliver Cromwell is well known to be a forgery. See Granger, Art. Oliver Cromwell.

116.—*The saracen and christian rid—*

Mr. Walker, in his History of Independency, says, the independents were a composition of Jew, Christian, and Turk.

117.—*Were free of every spiritual order*

To preach, and fight, and pray, and murder—

To preach, has a reference to the Dominicans, to fight, to the knights of Malta, to pray, to the fathers of the Oratory, to murder, to the jesuites: of the latter, Oldham sat. 1. speaks as in each profounder art of killing bred: and in sat. 3. flight of murder of the subtlest shape; but the independents assumed to themselves the privilege of every order: they preached, they fought, they prayed, they murdered. Sir Roger L'Estrange says, in the reflection on one of his fables, that the independents did not take one step in the whole track of their iniquity, without *seeking* the Lord first, and going up to enquire of the Lord first, according to the cant of those days. For further account of the independents, see Walker's History: the first part of which was published 1648, the second in 1649, and the third written in the Tower, where he was sent by Cromwell for writing it, 1651.

119.—*No sooner got the start, to lurch—*

That is, to swallow up, to obtain fraudulently. See Skinner and Junius.

136.—*And all things but their laws and hate—*

That is, the laws of the land, and hatred of the people.

146.—*As Dutch boors are t' a footerkin.*

A reflection upon the Dutch women, for their use of hand-stoves, which they frequently put under their petticoats, and from whence they are said to produce footerkins with their children. Mr. James Howel in his letters calls it a Zucchie, and says it is likest a bat of any creature. But Cleveland, p. 103, says, not unlike to a rat.

149.—*And herded only in consults—*

That is, both parties were intimately united together.

155.—*For as two cheats, that play one game,
Are both defeated of their aim—*

For as when two cheats, equally masters of the very same tricks, are both by that circumstance defeated of their aim, namely to impose upon each other, so those well matched tricksters, who play with state affairs, and by only cavilling at one another's schemes, are ever counteracting each other.

157.—*So those who play a game of state—*

This, and the five following lines are truly descriptive of modern politicians, who use many words and little matter; whose excellence is rated by the number of hours they continue speaking, and cavilling in debate.

163.—*This when the Royalists perceiv'd—*

A fine encomium on the Royalists, their prudence, and suffering fidelity.

175.—*True as the dial to the sun,
Altho' it be not shin'd upon—*

As the dial is invariable, and always open to the sun whenever its rays can shew the time of day, though the weather is often cloudy, and obscures its lustre: so true loyalty is always ready to serve his king and country, though it often suffers great afflictions and distresses.

177.—*But when these bretheren in evil—*

The poet, to serve his metre, lengthens words as well as contracts them, thus lightening, oppugne, farcasmous, affairs, bungleing, sprink-
leing, benigne.

186.—*For new recruits of danger watch'd—*

Recruits, that is, returns.

191.—*Before her time had turn'd destruction*

T' a new and numerous production—

The succession of loyalists was so quick, that they seemed to be perishing, and others supplying their places, before the periods usual in nature; all which is expressed, with an allusion to equivocal generation.

206.—*'Gainst all together, for the crown—*

That is, all of them together, namely, the several factions, their adversaries, and the devil. See v. 178.

215.—*Toss'd in a furious hurricane,*

Did Oliver give up his reign—

The Monday before the death of Oliver, August 30th, 1658, was the most windy day that had happened for twenty years, Dennis Bond, a member of the long parliament, and one of the king's judges, died on this day; wherefore, when Oliver likewise went away in a storm the Friday following, it was said, the devil came in the first wind to fetch him, but finding him not quite ready, he took Bond for his appearance. Dr. Morton, in his book of Fevers, says, that Oliver died of an ague, or in-

termittent fever; and intimates, that his life might have been saved, had the virtues of the bark been sufficiently known; the distemper was then uncommonly epidemical and fatal: Morton's father died of it. As there was also an high wind the day Oliver died, both the poets and lord Clarendon may be right; though the note on A. Wood's Life insinuates, that the noble historian mistook the date of the wind.—Wood's Life, p. 115, Waller says,

In storms as loud as his immortal fame;
and Godolphin,

In storms as loud as was his crying sin.

218.—*As moral men and miscreants—*

Some editions read *mortal*, but not with so much sense or wit. The Independents called themselves the Saints; the Cavaliers, and the Church of England, they distinguished into two sorts; the immoral and wicked, they called miscreants; those that were of sober, and of good conversation, they called moral men; yet, because these last did not maintain the doctrine of absolute predestination and justification by faith only, but insisted upon the necessity of good works, they accounted them no better than moral heathens.—By this opposition in the terms betwixt *moral men* and *saints*, the poet seems to insinuate, that the pretended saints were men of no morals.

219.—*To founder in the Stygian ferry,
Until he was retriev'd by Sterry—*

It was thought by the king's party, that Oliver Cromwell was gone to the devil; but Sterry, one of Oliver's chaplains, assured the world of his assumption into heaven.—Sterry preached the sermon at Oliver's funeral,

and comforted the audience with the following information :——“ As
 “ sure as this is the bible (which he held up in his hand) the blessed spi-
 “ rit of Oliver Cromwell is with Christ, at the right hand of the Father,
 “ and if he be there, what may not his family expect from him? For if
 “ he were so useful and helpful, and so much good influenced from him
 “ to them, when he was in a mortal state, how much more influence
 “ will they have from him now in heaven: the father, son, and spirit,
 “ through him, bestowed gifts and graces upon them.”——Bishop Bur-
 net hath recorded more rant of this high-flown blasphemer, as I find him
 called by A. Wood, viz.—that praying for Rich. Cromwell, he said,
 “ Make him the brightness of his father’s glory, and the express image
 “ of his person.” Abp. Tillotson heard him.—The following extract is
 from the register of Caversham, in Berkshire, communicated to me by the
 very ingenious and learned Dr. Loveday, of that place, to whom I rejoice
 to acknowledge my obligations for his assistance in the course of this
 work.—Vaniah Vaux, the daughter of Captain George, and Elizabeth
 Vaux, was born upon a Monday morning, between seven and eight
 o’clock, at Causham Lodge, being the 19th of May, 1656, and christened
 by Mr. Peter Sterry, minister and chaplain to the Highness the Lord
 Protector.

221.—*Who, in a false erroneous dream—*

Peter Sterry dreamed, that Oliver was to be placed in heaven, which
 he foolishly imagined to be the true and real heaven above; but it hap-
 pened to be the false carnal heaven at the end of Westminster-Hall, where
 his head was fixed after the restoration. There were, at that time, two
 victualling-houses at the end of Westminster-Hall, under the Exchequer,

the one called Heaven, and the other Hell:* near to the former, Oliver's head was fixed, January 30, 1660. Cromwell, Ireton, and Bradshaw, were drawn to Tyburn on three several sledges, and, being taken from their coffins, hanged at the several angles; afterwards their heads were cut off, and set on Westminster-Hall.—The following is a transcript from a M.S. diary of Mr. Edward Sainthill, a Spanish merchant of those times, and preserved by his descendants.—“The 30th of January, being that day
“twelve years from the death of the king, the odious carcases of Oliver Cromwell, Major General Ireton, and Bradshaw, were drawn in
“sledges to Tyburn, where they were hanged by the neck, from morning
“till four in the afternoon. Cromwell in a green-seare cloth, very fresh, embalmed; Ireton having been buried long, hung like a dried rat, yet
“corrupted about the fundament. Bradshaw, in his winding-sheet, the
“fingers of his right hand and his nose perished, having wet the sheet
“through; the rest very perfect, insomuch, that I knew his face, when
“the hangman, after cutting his head off, held it up: of his toes, I had
“five or six in my hand, which the prentices had cut off. Their bodies
“were thrown into an hole under the gallows, in their seare-cloth and
“sheet. Cromwell had eight cuts, Ireton four, being seare-cloths, and
“their heads were set up on the South-end of Westminster-Hall.”—In a marginal note, is a drawing of Tyburn (by the same hand) with the bodies hanging, and the grave underneath. Cromwell is represented like a mummy swathed up, with no visible legs or feet: to this memorandum is added,

* Those gentlemen who had been restrained in the court of wards, were led through Westminster-Hall by a strong guard, to that place under the Exchequer, commonly called Hell, where they might eat and drink at their own costs, what they pleased.

" Ireton, died the 26th of November, 1651.

" Cromwell, the 3d of September, 1658.

" Bradshaw, the 31st of October, 1659.

In the same diary are the following articles.—" January 8th, 1661, " Sir A. Haslerigg, that cholerick rebel, died in the Tower. The 17th, " Venner and his accomplice hanged—he and another in Coleman-street; " the other 17 in other places of the city. Sept. 3d, 1662, Cromwell's " glorious, and yet fatal day, died that long speaker of the long parlia- " ment, William Lenthall, very penitently."—Yet, according to other accounts, the body of Oliver has been differently disposed of. Some say, that it was sunk in the Thames; others, that it was buried in Naseby-field. But the most romantic story of all is, that his corps was privately taken to Windsor, and put in king Charles's coffin; while the body of the king was buried in state for Oliver's, and, consequently, afterwards hanged at Tyburne, and the head exposed at Westminster-Hall. These idle reports might arise from the necessity there was of interring the protector's body before the funeral rites were performed: for it appears to have been deposited in Westminster-Abbey, in the place now occupied by the tomb of the Duke of Buckingham. The engraved plate on his coffin is still in being. Sir John Prestwick, in his *Republica*, tells us, that Cromwell's remains were privately interred in a small paddock, near Holborn, on the spot where the obelisk in Red-Lion-Square lately stood. The account of Oliver's sickness and death in *Biog. Brit.* Ed. 2. vol. 4. p. 108. may be depended upon, being taken from Bates' *Elenchus Motuum*, who attended as his physician, at the time.—Dr. Morton, says, Anno 1658—*Febris hæc, tam spuria quam simplex, præsertim mensibus autumnalibus ubique per totam Angliam grassabatur, quod etiam Willifius in puretologia sua testatus est. Olivarius Cromwellus qui tum temporis rerum Britannicarum potitus est, et pater meus reverendus,*

idemque medicus exercitatissimus, illo ipso anno, ineunte Septembri, cum hæc constitutio ad *ακμην* pervenisset, hac febre correpti, fatis cedebant.---Hoc tempore fere tota hæc insula nosocomii publici speciem præ se ferebat, et in nonnullis locis sani vix supererant, qui ad ministrandum valetudinariis sufficerent.

227.—*So Romulus was seen before*

B' as orthodox a senator—

Livy says, Romulus, the first Roman King, being suddenly missed, and the people in trouble for the loss of him, Julius Proculus made a speech, wherein he told them, that he saw Romulus that morning come down from heaven; that he gave him certain things in charge to tell them, and then he saw him mount up to heaven again. Proculus might have been as creditable and orthodox as Peter Sterry, though not one of the assembly of divines. But Dion. Halicarnas. a better antiquary, and more impartial than Livy, relates, xi. 56, that Romulus was murdered by his own discontented subjects. What the annotator to the third part has concerning Quirinus, he might have taken from Dionysius, but neither this author nor Livy say a word about making oath. Dionysius names the witness Julius, and says, he was a country farmer: though our poet has exalted him to the rank of a senator.—In succeeding times, when it became fashionable to deify the emperors and their wives, some one was actually bribed to swear, previously to the ceremony, that he had seen the departed person ascending into heaven. Hence, on the consecration coins, we find a person mounted on an eagle, or peacock, or drawn upwards in a chariot.

231.—*Next him his son, and heir apparent
Succeeded, tho' a lame vicegerent—*

Richard Cromwell, the eldest son of Oliver, succeeded him in the protectorship; but had neither capacity nor courage sufficient for the situation.

236.—*That rode him above horseman's weight—*

See part i. canto i. l. 925, where he rides the state; but here the state rides him.

237.—*And now the saints began their reign,
For which they 'ad yearn'd so long in vain—*

Meaning the committee of safety. See Lord Clarendon, vol. iii. b. xvi. p. 544, and Baxter's Life, p. 74.

240.—*To see an empire, all of kings—*

They founded their hopes on Revelation i. 6. and v. 10.

241.—*Deliver'd from th' Egyptian awe
Of justice, government, and law—*

Some sectaries thought, that all law proceedings should be abolished, all law books burnt, and that the law of the Lord Jesus should be received alone.

243.—*And free t' erect what spiritual cantons
Should be reveal'd, or gospel Hans-towns—*

At liberty to erect free states and communities, like the cantons of Switzerland, or the Hans-towns of Germany ; or, in short, to establish any polity which their holy zeal might find agreeable.

245.—*To edify upon the ruins
Of John of Leyden's old outgoings—*

John Buckhold, or Bokelson, a taylor of Leyden, was ring-leader of a furious tribe of anabaptists, who made themselves masters of the city of Munster, where they proclaimed a community both of goods and women. This New Jerusalem, as they had named it, was retaken, after a long siege, by its bishop and sovereign Count Waldeck ; and John, with two of his associates, was suspended in an iron cage on the highest tower of the city : This happened about the year 1536.

259.—*And still the maddest, and most crackt,
Were found the busiest to transact—*

A very sensible observation, which has been justified too frequently in other instances.

269.—*Unless king Jesus—*

The fifth monarchy men, as Bishop Burnet says, seemed daily to expect the appearance of Christ. Mr. Carew, one of the king's judges, would not plead to his indictment, when brought to trial, till he had entered a salvo for the jurisdiction of Jesus Christ—" saving to our Lord Jesus Christ his right to the government of these kingdoms."

269.————— *others tamper't*

For Fleetwood, Desborough, and Lambert—

Fleetwood was son-in-law to Cromwell, having married Ireton's widow. He was made lord deputy of Ireland, and lieutenant-general of the army. Desborough married one of Cromwell's sisters, and became a colonel, and general at sea. Lambert was the person who, as Ludlow tells us, was always kept in expectation by Cromwell of succeeding him, and was indeed the best qualified for it.

271.—*Some for the rump, and some more crafty,*

For agitators, and the safety—

Some were for restoring the remnant of the long parliament, which, by deaths, exclusions, and expulsions, was reduced to a small number, perhaps forty or fifty, and therefore called the Rump.—After the king's party was subdued, and the parliament began to talk of disbanding the army, or sending it into Ireland, a military council was set up, consisting of the chief officers like the lords, and a number of deputies from the inferior officers and common soldiers, like the commons, who were to meet and consult on the interests of the army. These were called agitators, and the chief management of affairs seemed to be for some time in their hands.—When Lambert had broken the rump parliament in 1659, the officers of the army, joined by some of the members, agreed to form a committee of safety, as they called it, consisting of between twenty or thirty persons, who were to assume the government, and provide for the safety of the kingdom.

273.—*Some for the gospel, and massacres*

Of spiritual affidavit-makers—

Some were for abolishing all laws but what were expressed in the words of the gospel : for destroying all magistracy and government, and for extirpating those who should endeavour to uphold it; and of those Whitelock alledges, that he acted as a member of the committee of safety, because so many were for abolishing all order, that the nation was like to run into the utmost confusion. The agitators wished to destroy all records, and the courts of justice.

279.—*Others for pulling down th' high places*

Of synods and provincial classes—

They wished to see an end of the presbyterian hierarchy.

283.—*Some for fulfilling prophecies—*

That is, perhaps, for taking arms against the pope.

285.—*And some against th' Egyptian bondage*

Of holy-days, and paying poundage—

On the 8th of June 1647, an ordinance was published throughout England and Wales to abolish festivals, and allow the second Tuesday in every month to scholars, apprentices, and servants, for their recreation. —The taxes imposed by the parliament were numerous and heavy : a pound rate was levied on all personal property.—For poundage, see Clarendon, vol. i. fol. 206.

287.—*Some for the cutting down of groves—*

That is, for destroying the ornaments of churches, which they supposed to be marks of idolatry and superstition. Mr. Gosling, in his walk about Canterbury, p. 193, tells a story of one Richard Culmer, a minister of God's word, and M. A. who demolished a rich window of painted glass, and published an account of his exploit; yet without noticing the following occurrence: "While he was laying about him with great zeal and ardour, a townsman looking on, asked him what he was doing? 'I am doing the work of the Lord,' said he. 'Then,' replied the other, 'if it please the Lord I will help you;' and threw a stone with so good a will, that if the saint had not ducked, he might have laid his own bones among the rubbish he was making. N. B. He was then mounted on a ladder sixty feet high."——It is well known that groves were anciently made use of as places of worship. The rows of clustered pillars in our Gothic cathedrals, branching out and meeting at top in long drawn arches, are supposed to have been suggested by the venerable groves of our ancestors.

291.—*Some were for gospel ministers,
And some for red-coat seculars—*

Some petitioned for the continuance and maintenance of a gospel ministry. Some thought that laymen, and even soldiers, might preach the word, as some of them did, particularly Cromwell and Ireton.

294.—*And wield the one and th' other sword—*

The sword of the spirit, which is the word of God. Ephesians vi. 17.

297.—*Some for engaging to suppress*

The camifado of surplices—

Some sectaries had a violent aversion to the surplice, which they called a rag of popery. Camifado or camifade, is an expedition by night, in which the foldiers sometimes wear their shirts over the rest of their cloths, that they may be distinguished by their comrades.

300.—*And turn'd to th' outward man the inward—*

Transferred the purity which should remain in the heart, to the vestment on the back.

303.—*Others were for abolishing*

That tool of matrimony, a ring—

Persons contracting matrimony were to publish their intentions in the next town, on three market days, and afterwards the contract was to be certified by a justice of the peace : no ring was used.

305.—*With which th' unsanctify'd bridegroom—*

Is married only to a thumb—

The word thumb is used for the sake of rhyme, the ring being put by the bridegroom upon the fourth finger of the woman's left hand. This is a very ancient custom, and not unknown to the Greeks and Romans. Many whimsical reasons are given for it. We are told by Aulus Gellius, Noct. Attic. lib. x. ch. 10. that from this finger there goes a most delicate nerve to the heart : but our ancestors were very fond of wearing thumb-rings : abbots were generally buried with them, in token of their connection, or marriage, with the religious house over which they presided.

309.—*The bride to nothing but her will—*

Mr. Warburton thinks this an equivoque, alluding to the response which the bride makes in the marriage ceremony—I will. Mr. Butler, in his *Genuine Remains*, Vol. i. p. 246, says,

The souls of women are so small,
That some believeth' have none at all;
Or, if they have, like cripples, still,
Th'ave but one faculty, the will.

311.—*Some were for th' utter extirpation,
Of linsy woolsey in the nation—*

Were for Judaizing. The Jewish law forbids the use of a garment made of linen and woollen. Lev. xix. 19.

313.—*And some against all idolising
The cros in shop-books, or baptizing—*

The presbyterians thought it superstitious and popish to use the sign of the cros in baptism; or, even for tradesmen to make a cros in their books, as a sign of payment. Mr. Warburton thinks the lines may refer to a proposal, which was made by some, for spunging all public debts; and perhaps, it is a sneer upon the anabaptists, who called themselves *liberi homines*, and pretended they were made free by Christ, from payment of all taxes and debts; and some presbyterians made this a pretence for not paying their private debts, lest they should give occasion to the making of crosses, and so be promoters of idolatry.—Butler unites the most trivial with the most important objects of reformation proposed by the fanatic republicans of that time, and means, that as the

original nonconformists objected to the sign of the cross in baptism, so now their successors carried their aversion to that once venerated form to such an extremity, as to call it idolatrous, when only used to cross out paltry debts in a tradesman's ledger-book.

315.—*Others to make all things recant*

The Christian or sur-name of saint—

Streets, parishes, churches, and even the apostles themselves, were unfainted for eight or ten years preceding the restoration. See the Spectator, No. 125.

319.—*Some 'gainst a third estate of souls,*

And bringing down the price of coals—

The first line may allude to the intermediate or middle state, in which some supposed the soul to continue from the time of its leaving the body to the resurrection; or else it may allude to the popish doctrine of purgatory. The former subject was warmly discussed about this time.—The exorbitant price of coals was then loudly complained of. Sir Arthur Hazlerigg laid a tax of four shillings a chaldron upon Newcastle coals, when he was governor there. Many petitions were presented against the tax; and various schemes proposed for reducing the price of them. Shakespear says,

A pair of tribunes that have sack'd fair Rome
To make coals cheap.

Coriolanus. Act 5. Sc. 1.

321.—*Some for abolishing black-pudding,*

And eating nothing with the blood in—

The judaizing sect.

323.—*To abrogate them roots and branches—*

This line seems unconnected with the preceding, and I am inclined to think it misplaced. Clarendon mentions a set of men, were called root and branch men, in opposition to others who were of more moderate principles.—To abrogate, that is, that they might utterly abrogate or renounce every thing that had blood, while others were for eating haunches, alluding to Revelations. xix. 18. That ye might eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great.

324.—*While others were for eating haunches
Of warriors, and now and then,
The flesh of kings, and mighty men—*

Expecting, perhaps, the completion of the text, Rev. xix. 18.

327.—*And some for breaking of their bones
With rods of iron—*

Ridiculing the practice, so common in those days, of expressing every sentiment in terms of scripture. He alludes perhaps to Psalm ii. 9. Isaiah xli. 15, and Revelations xix. 15.

328.—*With rods of iron, by secret ones—*

Thus in the 83d Psalm and 3d verse, “and taken counsel against thy “secret ones”:—it is thus translated in their favourite copy of Geneva. See this expression used v. 681. 697. and 706 of this canto.

330.—*For bellowing carriers' packs and bells—*

See Zechariah xiv. 20.

331.—*Things that the legend never heard of,
But made the wicked fore afear'd of—*

Things which the scriptures never intended, but which the wicked, that is, the warriors, kings, and mighty men were afraid of, lest they should break their bones and eat their flesh.

333.—*The quacks of government—*

These were Mr. Hollis, Sir Anthony Ashley Cooper, Grimstone, Annesley, Manchester, Roberts, and others; who, perceiving that Richard Cromwell was unable to conduct the government, and that the various schemers, who daily started up, would divide the party, and facilitate the restoration of the royal family, thought it prudent to take care of themselves, and secure their own interests with as much haste as possible.

351.—*'Mong these there was a politician—*

Sir Anthony Ashley Cooper, afterward Earl of Shaftesbury. See Bishop Burnet's character of him in the history of his own times.—In 1660, Ashley Cooper was named one of the twelve members of the House of Commons, to carry their invitation to the king: and it was in performing this service that he was overturned on the road, and received a dangerous wound between the ribs, which ulcerated many years after, and was opened when he was Lord Chancellor; hence, and from an absurd defamation that he had the vanity to expect to be chosen king of Poland, he was called Taplky; others, from his general conduct, nicknamed him Shiftesbury.

352.—*With more heads than a beast in vision—*

Than the beast with seven heads and ten horns, in the Revelations.

355.—*So politic, as if one eye*

Upon the other were a spy—

Lord Shaftesbury had weak eyes, and squinted. He had other disorders, which are mentioned in the *Musæ Anglicanæ*, and in Butler's *Remains*, vol. ii. p. 369. "He is intimate with no man, but his pimp and his surgeon." Character of an undeserving favourite.

361.—*He 'ad seen three governments run down—*

Those of the king, the parliament, and the protector. First he was high sheriff of Dorsetshire, governor of Weymouth, and raised some forces for the king's service. Next he joined the parliament, took the covenant, and was made colonel of a regiment of horse. Afterwards he was a very busy person in setting up Cromwell to be lord protector; and then again was quite as active in deposing Richard, and restoring the Rump. Bishop Burnet says of him, that he was not ashamed to reckon up the many turns he had made, and valued himself upon effecting them at the properest season, and in the best manner.

For close designs and crooked counsels fit,

Sagacious, bold, and turbulent of wit;

Restless, unfix'd in principles and place,

In power unpleas'd, impatient of disgrace:

In friendship false, implacable in hate,

Resolv'd to ruin, or to rule the state.

Abfal. et Achit.

370.—*Transform'd i' a feeble state-camelion—*

The camelion is said to assume the colour of the nearest object. See a treatise with this title, among the works of Buchannan, at the end of the first volume, printed in 1723, written to traduce Secretary Maitland, alias Lethington, a politician of similar talents.

381.—*And pass'd upon a government—*

That is, passed himself upon the government.

384.—*To mount his ladder, more, of ropes—*

It was in clandestine designs, such as house-breaking and the like, that rope-ladders were chiefly used in our poet's time.

391.—*Had forc'd his neck into a noose—*

Perhaps it would be better if for *had*, we read *and*, or *he*.

400.—*By vermin impotent and blind—*

The poet probably means earth-worms, which are still more impotent and blind than moles.

409.—*And better than by Napier's bones—*

Lord Napier was one of the first establishers of the Royal Society, a very considerable mathematician, inventor of logarithms, and of certain pieces of wood or ivory with numbers on them, with which he performed arithmetical and geometrical calculations, and these were called Napier's bones. See Lilly's History of his own Life and Times, p. 105, where he is called Lord Marchiston.

421.—*To match this saint there was another,*

As busy and perverse a brother—

The old annotator applies this character to the famous John Lilbourn; and indeed it resembles him in many respects. But the time of the action in this canto immediately precedes the restoration, 1660, and Lilbourn died August 28, 1657. The apparent anachronism may shew, that Butler did not desire to be understood of Lilbourn or Shaftesbury, exclusively of others; though doubtless the character of those men furnished him with the principal traits in the two pictures. In his *Remains*, vol. ii. p. 272. are two speeches pretended to have been made in the Rump parliament, 1659, one of them by a presbyterian, the other by an independent. They maintain the same sentiments with the following debate, but have no personal allusions to mark the particular characters of the two speakers. “The reader, says Mr. Thyer, who has curiosity enough to compare, will find a great similarity of argument in the two performances; and that the grave, distinct reasoning in the serious invective, serves very happily to illustrate the arch and satirical drollery of the poetical banter.”—Colonel John Lilbourn had been severely censured in the star-chamber, for dispersing seditious pamphlets; and on the same account was afterwards rewarded by the parliament, and preferred by Cromwell. But when Cromwell had usurped the sovereign power, Lilbourn forsook him, writing and speaking vehemently he was arraigned of treason. He was a grand leveller, and strong opponent of all that was uppermost; a man of such an inveterate spirit of contradiction, that it was commonly said of him, if the world were emptied of all but himself, John would be against Lilbourn, and Lilbourn against John. Though John was dead, his brother Robert

was living, and figured conspicuously. But perhaps the poet might here mean some one more considerable than Lilbourn to oppose to Ashley Cooper.

423.—*An haberdasher of small wares—*

A smatterer in politics. Lilbourn had been bred a tradesman: Lord Clarendon says a bookbinder; Anthony a Wood makes him a packer.

425.—*More Jew than Rabbi Achithophel—*

Achithophel was one of David's counsellors. He joined the rebellious Absalom, and assisted him with very artful advice; but hanged himself when it was not implicitly followed. II Samuel, xvii. 23.

431.—*So suddenly addicted still—*

Some editions read fullenly, and with more propriety. The error of the former printer ought to have been corrected here.

435.—*Nor law, nor cavalcade of Ho'born—*

When criminals were executed at Tyburn, they were generally conveyed in carts, by the sheriff and his attendants on horseback, from Newgate, along Snow-hill, Holbourn-hill, Holbourn, High Holbourn, Broad St. Giles's, Oxford-street, and Tyburn-road.

447.—*No sooner could a hint appear,*

But up he started to picquer—

In a conference which James II. held with Burnet on the subject of religion, James said he had piqueered with Sheldon and Morley, and found them nearer to popery than the young divines: it is a military term, and signifies to skirmish.

460.—*With greater heat and confidence—*

When Lilbourn was arraigned for treason against Cromwell, he pleaded at his trial, that no treason could be committed against such a government, and what he had done was in defence of the liberties of his country.

461.—*As bones of Heetors, when they differ,
The more they 're cudgel'd, grow the stiffer—*

A pun upon the word stiffer.

463.—*Yet when this profit moderated—*

When his interest sway'd and governed him. Moderated is a verb active.

469.—*And with his worldly goods and wit,
And soul and body worshipp'd it—*

Alluding to the words in the office of matrimony. With my body I thee worship, and with all my worldly goods I thee endow.

476.—*As loose and rampant as Doll Common—*

A prostitute in Ben Johnson's play called the Alchymist.

481.—*For fools are stubborn in their way,
As coins are barden'd by th' allay :
And obstinacy's ne'er so stiff,
As when 'tis in a wrong belief—*

The same sentiment is differently expressed in the Remains, vol. i. page 181 :

For as implicit faith is far more stiff,
 Than that which understands its own belief;
 So those that think, and do but think, they know,
 Are far more obstinate than those that do :
 And more averse, than if they'd ne'er been taught
 A wrong way, to a right one to be brought.

485.—*These two, with others, being met,
 And close in consultation set—*

A cabal met at Whitehall, at the same time that General Monk dined with the city of London.

499.—*Not feign'd, as once, but sadly horrid—*

Not feigned and pretended as formerly, in the beginning of the parliament, when they stirred up the people against the king, by forging letters, suborning witnesses, and making an outcry of strange plots being carried on, and horrible dangers being at hand. For instance, the people were incensed, as if the papists were about to fire their houses, and cut their throats whilst they were at church ; as if troops of soldiers were kept under ground to do execution upon them ; and sometimes as if the Thames were intended to be blown up with gunpowder, to drown or choak them. Bates's Elench. Motuum.

505.—*And, since our workings-out are crost—*

Out-goings, and workings out, were cant terms in frequent use with the sectaries, signifying perhaps their endeavours, and their works.

510.—*Took oaths to run before all others—*

These were the words used in the solemn league and covenant, “our true and unfeigned purpose is, each one to go before another in the example of a real reformation.”

519.—*As ’twas made out to us the last
Expedient—I mean Marg’ret’s fast—*

The lectures and exercises delivered on days of public devotion, were called expedients. Besides twenty-five days of solemn fasting and humiliation on extraordinary occasions, there was a fast kept every month for about eight years together. The commons attended divine service in St. Margaret’s church, Westminster. The reader will observe, that the orator does not say Saint Margaret’s, but Margaret’s fast. Some of the sectaries, instead of Saint Peter or Saint Paul, would in derision say, Sir Peter and Sir Paul. The parliament petitioned the king for fasts, while he had power, and afterwards appointing them themselves, was an *expedient* they made use of to alarm and deceive the people, who, upon such an occasion, could not but conclude there was some more than ordinary impending danger, or some important business carrying on.

521.—*When providence had been suborn’d,
What answer was to be return’d—*

These sectaries pretended a great familiarity with heaven; and when any villany was to be transacted, they would seem in their prayers to propose their doubts and scruples to God Almighty, and after having debated the matter some time with him, they would turn their discourse, and bring forth an answer suitable to their designs, which the people were to look

upon as suggested from heaven. Bates's Elench. Motuum. It was an observation in that time, that the first publishing of extraordinary news was from the pulpit; and from the preacher's text and discourse the hearers might judge, and commonly foresaw, what was like to be done next in the parliament or council of state. Lord Clarendon.

541.—*And brown-bills levy'd in the city—*

Apprentices armed with occasional weapons. Ainsworth, in his dictionary, translates *sparum*, a brown bill. B. Warburton says, to fight with rusty or poisoned weapons, was against the law of arms. So when the citizens used the former, they chalked the edges. See Shakespear's Hamlet. S. Johnson, in the octavo edition of his dictionary, says, "brown-bill was the ancient weapon of the English foot," so called perhaps, because sanguined to prevent the rust: thus sportsmen often serve their fowling-pieces to prevent too much glitter, as well as the rust. Black-bill seems to be the opposite term to brown-bill. See T. Warton's Life of Sir T. Pope, p. 356. note. The common epithet for a sword, or offensive weapon in the old metrical romances, is brown: as brown brand, or brown sword, brown bill, &c. and sometimes even bright brown sword. Chaucer applies the word *rustie* in the same sense: he thus describes the reve, and by his side he bare a *rustie* blade. And again, even thus the God Mars—and in his hand he had a rusty sword. Spencer has sometimes used the same epithet. See Wharton's Observations, vol. ii. p. 62. perhaps our ancestors deemed it honourable to carry their weapons stained with the blood of their enemies. In the ballad of Robin Hood, and Guy of Gisborne. l. 148, with blades both brown and bright. Percy's reliques p. 88. See verse 1508 of this canto.—With new-chalk'd

bills, and rusty arms. Butler in his M.S. common place book says, the confident man's wit is like a watchman's bill, with a chalked edge, that pretends to sharpness, only to conceal its dull bluntness from the public view.

543.—*When zeal, with aged clubs and gleaves—*

Zealots armed with old clubs; and gleaves, swords, from the latin gladius.

544.—*Gave chase to rockets and white sleeves—*

Alderman Pennington, with some hundreds of the rabble at his heels, presented a petition to the commons signed with 15,000 names, praying that the government by bishops might be abolished. Afterwards the apprentices were drawn down in great numbers, to cry out at the parliament doors, No bishops, No bishops. By which, and the like means, the bill against the bishops voting in parliament, and that against the Earl of Strafford were made to pass the houses, and obtain the royal assent.

565.—*Like men condemn'd to thunderbolts,*

Who, ere the blow, became meer dolts—

Some of the ancients were of opinion, that thunder stupified before it killed. See Ammian. Marcellin. Vejovis fulmine mox tangendos adeo hebetari, ut nec tonitrum nec majores aliquos possint audire fragores, xvii. 10. and Plin. N. H. ii. 54. perhaps the notion may be as old as Æschylus: see his Prometheus.

573.—*No mean nor trivial solaces,*

To partners in extreme distress—

Solamen miseris socios habuisse doloris.

577.—*As if the more they were to bear—*

In some editions; as if the more *there* were to bear.

586.—*Our last and best defence, despair—*

Una salus victis nullam sperare salutem.

591.—*As wounds by wider wounds are heal'd,*

And poisons by themselves expell'd—

Sneering Sir Kenelm Digby, and others, who assert this as a fact, indeed, oil is a good cure of the serpent's bite. See v. 1029 of this canto.

600.—*And setting up exempts of saints—*

Dispensing, in particular instances, with the covenant and obligations.

601.—*That fine, like aldermen, for grace,*

To be excus'd the efficacy—

Persons who are nominated to an office, and pay the accustomed fine, are entitled to the same privileges as if they had performed the service. Thus, some of the sectaries, if they paid handsomely, were deemed saints, and full of grace, though, from the tenour of their lives, they merited no such distinction, commuting for their want of real grace, that they might be excused the drudgery of good works, for spiritual men are too transcendent to grovel in good works, namely, those spiritual men that mount their banks for independent.—Efficacy is an affected word of the poet's own coining, and signifies, I suppose, actual service.

603.—*For sp'ritual men are too transcendent—*

This, and the following lines, contain an elegant satire upon those persons who renounce all dependance either on the church or state.

604.—*That mount their banks for independent—*

Etre sur les bancs, is to hold a dispute, to assert a claim, to contest a right or an honour, to be a competitor.

605.—*To hang, like Mah'met, in the air—*

They need no such support as the body of Mahomet; which, history fabulously tells us, is kept suspended in the air, by being placed in a steel coffin, between two load-stones of equal powers.

606.—*Or Saint Ignatius, at his prayer—*

Ignatius Lyola, the founder of the jesuits. An old soldier, at the siege of Pampeluna by the French he had both his legs wounded, the left by a stone, the right broken by a bullet. His fervours in devotion were so strong, that they sometimes raised him two cubits from the ground. The same story is told in the legends of Saint Dominick, Xavier, and Philip Neri.

619.—*Interpret all the spleen reveals,*

As Whittington explain'd the bells—

In his imagination their jingle said,

Turn again Whittington,

For thou in time shalt grow

Lord mayor of London.

Obeying the admonition, he not only attained the promised honour, but amassed a fortune of £. 350,000. Tatler, No. 78.

629.—*And learn'd th' apocryphal bigots*

T' inspire themselves with short-hand notes—

Learned, that is taught. Apocryphal bigots, not genuine ones, some suppose to be a kind of second-rate independent divines, that availed themselves of the genuine bigots or presbyterian ministers discourse, by taking down the heads of it in short-hand, and then retailing it at private meetings. See v. 630.—The accent is laid upon the last syllable of *bigot*.

636.—*But from our Calamies and Cafes—*

Calamy was minister of Aldermanbury London, a zealous presbyterian and covenanter, and frequent preacher before the parliament. He was one of the first who whispered in the conventicles, what afterward, he proclaimed openly, that for the cause of religion, it was lawful for the subjects to take up arms against the king.—Cafe, upon the deprivation of a loyalist, became minister of Saint Mary Magdalen church, Milk-street; where it was usual with him thus to invite his people to the communion: 'You that have freely and liberally contributed to the parliament, for the defence of God's cause and the gospel, draw near, &c.' instead of the words 'ye that do truly and earnestly repent you of your sins.' He was one of the assembly of divines, preached for the covenant, and printed his sermon; preached often before the parliament, was a bitter enemy to independents, and concerned with Love in the plot.

637.—*Without whose sprinkling and sowing,*

Whoe'er had heard of Nye or Owen—

Here read sprinkleing, or sprinkeling.—Philip Nye was a most virulent dissenting teacher, zealous against the king and bishops beyond most of his brethren. He went on purpose into Scotland, to expedite the co-

venant, and preached before the houses in England, when that obligation was taken by them. He was at first a presbyterian, and one of the assembly; but afterward joined the independents. At the restoration, it was debated by the healing parliament, for several hours, whether he should not be excepted from life.—Doctor Owen was a great stickler on the independent side, and in great credit with Cromwell and his party. He was preferred by them to the deanry of Christ-church, in Oxford. The Biographical Dictionary in 8vo. says, that, in 1654, being vice-chancellor, he offered to represent the university in parliament; and, to remove the objection of his being a divine, renounced his orders, and pleaded that he was a layman. He was returned; but his election being questioned in the committee, he sat only a short time.

639.—*Their dispensations had been stifled,
But for our Adoniram Byfield—*

Byfield was a noted presbyterian, chaplain to Colonel Cholmondely's regiment, in the Earl of Essex's army, and one of the scribes to the assembly of divines. Afterward he became minister of Collingborn, in Wilts, and assistant to the commissioners in ejecting scandalous ministers.

641.—*And had they not begun the war,
They 'ad ne'er been fainter as they are—*

Had not the divines, on the presbyterian side, fomented the differences, the independents had never come in play, or been taken notice of.

648.—*Without the power of sacrilege—*

That is, if they have not the power and opportunity of committing sacrilege, by plundering the church lands.

649.—*And tho' they 'ave tricks to cast their sins,
As easy as serpents do their skins—*

Positis novus exuviis, nitidusque juvena.

Georg. III, 437.

655.—*As barnacles turn soland geese
In th' islands of the Orcades—*

Our poet was too good a naturalist to suppose that a shell-fish would turn to a goose ; but in this place, as in many others, he means to banter some of the papers published by the first establishers of the Royal Society. In the second volume of the Philosophical Transactions, No. 157, p. 925, Sir Robert Moray gives an account of barnacles hanging upon trees, and containing each of them a little bird, so completely formed, that nothing appeared wanting, as to the external parts, for making up a perfect sea-fowl : the little bill, like that of a goose ; the eyes marked ; the head, neck, breast, and wings, tail and feet formed ; the feathers every way perfectly shaped, and blackish coloured ; and the feet like those of other water fowls. See the *Lepas anatifera*, Lin. Syst. 668. My friend, Mr. Pennant, observes, (British Zoology, vol. iv. No. 9.) that the animal is furnished with a feathered beard, which, in a credulous age, was believed to be part of a young bird ; it is a native of hot climates, and found adhering to the bottoms of ships. Heylin says, they are bred in the Isle of Man from rotten wood thrown into the water. The same is mentioned by Cambden, and by old Gerard in his Herbal, who gives a print of the goose itself, in p. 1587, with a cluster of the shells called *Lepas anatifera*, or barnacle shells, which he calls *conchæ anatiferae Britannicæ*, and by the wise naturalists of the 16th century were thought to generate the birds, which hung for a while by the

bill, then fell into the sea, and grew to maturity : they did not, like our poet, make the tree goose a soland goose, but the goose called the barnacle. *British Zoology*, ii. 269.—Sir John Mandevile, in his *Voyages*, ch. 84, says, “ In my country there are trees that do bear fruit that become birds flying, and they are good to eat, and that which falls in the water lives, and that which falls on the earth dies.” Ed. London 1722.—Hector Boetius, in his *History of Scotland*, tells us of a goose-bearing tree, as it is called in the *Orcades*: that is, one whose leaves falling into the water, are turned to those geese which are called *Soland geese*, and found in prodigious numbers in those parts. Thus the poet *Dubartas*.

So slow Bootes underneath him fees
In th' icy islands, goslings hatch'd of trees,
Whose fruitful leaves falling into the water
Are turn'd ('tis known) to living fowl soon after.

Again,

So rotten planks of broken ships do change
To barnacles. Oh ! transformation strange !
'Twas first a green tree, then a broken hull,
Lately a mushroom, now a flying gull.

The poet seems to have taken something from each of these stories.—In *Moore's Travels into the inland parts of Africa*, p. 54, we read : “ This evening, Dec. 18, 1730, I supped upon oysters which grew upon trees. Down the river (*Gambia*) where the water is salt, and near the sea, the river is bounded with trees called mangroves, whose leaves being long and heavy weigh the boughs into the water. To these leaves the young oysters fasten in great quantities, where they grow till they are very large ; and then you cannot separate them from the tree, but are

obliged to cut off the boughs. The oysters hanging on them resemble a rope of onions."—Mr. Francis Moore, son of a writing-master at Worcester, was many years a factor in the service of the African company, and travelled five hundred miles up the river Gambia. These oysters are found in Jamaica, and many other places.

661.—*For as the Pope, that keeps the gate
Of heaven, wears three crowns of state—*

The pope, pretending to have the power of the keys, is called janitor ecclesiæ. The tiara or triple crown is a badge of papal dignity.

663.—*So he that keeps the gate of hell,
Proud Cerb'rus, wears three heads as well—*

Cerberus hæc ingens latratu regna trifauci
Personat— Æneis vi. 417.

665.—*And if the world has any troth,
Some have been canoniz'd in both—*

Many bad as well as good men have been honoured with the title of saints.

668.—*Their sp'ritual gizzards are too warm—*

Persons are said to have a broiling in their gizzards when they stomach any thing very much.

669.—*Which puts the overheated fols
In fevers still, like other goats—*

Capras fanas fanus nemo promittet, nunquam enim sine febre sunt. Varro ii. 3. 5. Columella says they are extremely sickly. And Plutarch ii. p. 290. that they are subject to epilepsies.——In the notes on Varro, it is observed that the learned Cotelier was suckled by a she-goat; and in consequence was a valetudinary through life, subject to melancholy, and scarcely ever without a fever.

671.—*For tho' the whore bends heretics
With flames of fire, like crooked sticks—*

The pope of Rome is, by some, thought to be the same with the whore of Babylon mentioned in the Revelations: and the Romanists are said to have attempted the conversion of infidels by means of fire and fagots, as men make crooked sticks straight by fire and steam.

681.—*Turns meek, and secret, sneaking ones—*

In some editions we have a better reading thus:

Turns meek, and sneaking secret ones.

685.—*The Gibellines, for want of Guelfs—*

These names of distinction were first made use of at Pistoia, where, when the magistrates expelled the Panzaticchi, there chanced to be two brothers, Germans, one of whom named Guelph was for the pope, the other, Gibel, for the emperor. The spirit of these parties raged with violence in Italy and Germany.

691.—*Where neither side can lay pretence
To liberty of conscience—*

That is, not having granted liberty of conscience.

697.—*Shall precious saints, and secret ones,
Break one another's outward bones—*

A sneer upon the canting abuse of scripture phrases, alluding to psalm ii. v. 9, thus again l. 328, of this canto: the same may be said of lines 326 and 700.

701.—*When fiends agree among themselves—*

O shame to men! devil with devil damn'd,
Firm concord holds——

Paradise Lost, ii. 496.

702.—*Shall they be found the greater elves—*

They, that is the faints, see v. 689, 697.

705.—*When savage bears agree with bears—*

——— *ſævis inter ſe convenit urſis.*

Juv. Sat. xv. 164.

707.—*And not atone their fatal wrath—*

Atone, that is reconcile, see v. 717.

711.—*And saints, whose necks are pawn'd at stake—*

That is, and saints, whose all is at stake, as they are to be hanged if things do not take a friendly turn. See v. 716.

722.—*By both our common enemies—*

That is, by the common enemies of us both.

723.—*This none but we alone could doubt—*

None but we alone could doubt that the fear of gallowses might reconcile their animosities, &c.

726.—*Giv'n up r' as reprobate a nonsense—*

Given up to a state of reprobation and guidance of their own folly, like persons under such an irrevocable sentence of excommunication, that even their power of working miracles would never avail to gain them absolution, and reinstate them.

731.—*Who since have had so many trials
Of their encroaching self-denials—*

The independents got rid of the presbyterian leaders by the self-denying ordinance.

733.—*That rook'd upon us with design—*

That played the cheat.

738.—*Without the motive gains allowed—*

That is, without allowing us the gains which were the motives to such actions.

753.—*That cut, like tallies, to the stumps,
Our ears for keeping true accompts—*

Tallies are corresponding notches which traders make on sticks : they are planed away when the accompts are allowed, or liquidated.—The meaning seems to be, the state before the public confusion made us suffer for keeping true accounts, or for being true, cutting our ears like tallies, and branding the vessels of our bodies like a measure, with the mark fresh upon it : the tallies so cut as keeping true accounts : the measure so sealed, or branded, as being a true one : this suits with the character of Lilbourn. See note on line 421. London and other towns have the power of examining weights and measures, and usually put their seal upon such as are true and just, which are thence called sealed weights, and sealed measures.

772.—*Each other's church was but a Rimmon—*

A Syrian idol. See 2 Kings, v. 18. And Paradise Lost, i. 467.

Him followed Rimmon, whose delightful seat
Was fair Damascus, on the fertile banks
Of Abbana and Pharphar, lucid streams.

The meaning is, that in our and their opinion, church communion with each other, was a like case with that of Naaman's bowing himself in the house of Rimmon, equally laying both under the necessity of a petition for pardon : the independents knew that their tenets were so

opposite to those of the presbyterians, that they could not coalesce, and therefore concealed them, till they were strong enough to declare them.

781.—*And forc'd us, tho' against the grain,
T' have calls to teach it up again—*

The presbyterians entered into several plots to restore the king. For it was but justice, said they, to repair the injuries we had received from the independents; and when monarchy was offered to be restored in our own sense, and with all the limitations we desired, it had been ungrateful not to consent.

793.—*And that our only suffering,
Is able to bring in the king—*

Many of the presbyterians, says Lord Clarendon, when outed of their preferment, or secluded from their house of commons by the independents, pretended to make a merit of it, in respect of their loyalty. And some of them had the confidence to present themselves to King Charles the second, both before and after his restoration, as sufferers for the crown; though they had been violent sticklers against it: this their behaviour, our poet ridicules in many places of this canto.

797.—To make out the grammatical construction, this verse must be connected with verse 790.

809.—*And though it have the pique, and long,
'Tis still for something in the wrong—*

Pica is a depraved appetite, or desire of improper food, to which pregnant women, or sickly females, are sometimes subject.

815.—*And, like the world, men's jobbernoles
Turn round upon their ears, the poles—*

Men's *heads* are turned with the lies and nonsense which they hear, and attend to. See v. 1008.

827.—*We, who did rather undertake
The first war to create, than make—*

By creating war, he means, finding pretences for it, stirring up and fomenting it. By making war, he means waging and carrying it on.

829.—*And when of nothing 'twas begun—
Upon no occasion or provocation.*

841.—*When three saints' ears, our predecessors,
The cause's primitive confessors—*

Burton, Prynne and Bastwick, three busy writers at the beginning of the civil war, were set in the pillory, and had their ears cropt. Hence the poet jocosely calls them primitive confessors. The severe sentence which was passed on these persons, and on Leighton, contributed much to inflame the minds of men, and to incense them against the bishops, the star-chamber, and the government.

844.—*In just so many years of blood—*

The civil war lasted six years, from 1642, till the death of the king in 1648—9.

845.—*That, multiply'd by six, express'd
The perfect number of the beast—*

Alluding to Revelations, ch. xiii. 18.—‘Here is wisdom. Let him
‘that hath understanding, count the number of the beast; for it is the
‘number of a man; and his number is six hundred and threescore and
‘six.’—The multiplication of three units by six, gives three sixes, and
the juxta position of three sixes makes 666, or, which comes to the same
thing—Three units placed by the side of each other (111) is one hundred
and eleven, which, multiplied by (6) six, is equal to (666) six hundred
sixty-six, the number of the beast.—This mysterious number and name
excited the curiosity of mankind so early, that even in the second century,
Irenæus started various conjectures on the subject. He supposes the name
may be Evanthes Lateinos, Teitan, &c. which last he prefers. But he
adds, with a modesty ill-imitated by later expositors—‘Yet, I venture
‘not to pronounce positively concerning the name of antichrist: for, had
‘it been intended to be openly proclaimed to the present generation, it
‘would have been uttered by the same person who saw the revelation.’
Fevardent discovered this number in the name of Martin Luther, which
originally, he says, was Martin Lauter.*

That this mark of antichrist engaged the attention of the sectaries,
will appear by the following quotation from the pretended posthumous

* From Fevardent's Notes on Irenæus, l. v. c. 30. p. 487. ed. Paris. folio, A. D. 1675.

Initio vocabatur *Martin Lauter*; cujus nominis literas si Pythagorice et ratione subducas et
more Hebræorum et Græcorum alphabeti crescat numerus, primo monadum, deinde decadam
hinc centuriarum, numerus nominis Bestiæ, id est, 666, tandem perfectum comperies, hoc
pacto.

works of Mr. Butler, in the character of an assembly man. "O how they have torn poor bishops names to pick out the number 666. Little dreaming that an whole baker's dozen of their own assembly have that beastly number in each of their names; and that as exactly as their solemn league and covenant consists of 666 words."——Or from the character of an hermetic philosopher, written by Butler himself:

"By

M	30	L	20						
A	1	A	1	300	5	10	300	1	50
R	80	U	200	T	E	I	T	A	N
T	100	T	100	Equal to 666.					
I	9	E	5						
N	40	R	80						

I can make nothing of Luther, nor of the Greek alphabet; but let me read Lauter, and make numerals of the Latin alphabet, and then things will fadge or fit.——Other names applicable to antichrist, collected by Fevardent from various authors are;

1 Ευανθας	2 Λατεινος	3 Τειλαν
4 Αρνουμαι	5 Λαμπεις	6 Ο Νικητης
7 Κακος οδηγος	8 Αληθης βλαβερ	
9 Παλαι βασκαν	10 Αμνος αδικος	
11 Αντεμος	12 Γενσηρικος.	

The three first Greek names are proposed by Irenæus. Fevardent prefers Maometis to them all.

Irenæus's rational reflection on the whole is luckily preserved in the original Greek, (for in general only a barbarous Latin version of this father remains) by Eusebius, Hist. Eccl. v. 8.

Ημεις ουν ουκ αποκινδυνευομεν περι του ονοματος του Αντιχριστου αποΦαινομενοι βεβαιω-
κως. Ει γαρ εδει αναΦανδον τω νυν καιρω κερυττεσθαι τουνομα αυτου, δι εκεινου αν ερρεθη του
και την αποκαλυψιν εωρακοτος.

“ By this means they have found out who is the true owner of the beast in the apocalypse, which has long passed for a stray among the learned ; what is the true product of 666, that has rung like Whittington’s bells in the ears of expositors. But some have thought that this passage alludes not to the apocalyptic, but to the independent beast, and explain it thus : *In just three years of blood*, for the king set up his standard in August 1642, and the battle of Naseby was fought in June 1645, which proved the deciding battle says Ludlow, the king’s party after that time never making any considerable opposition, which three bloody years, thus answering to three confessors, being multiplied by six, the number of their crucified ears, expressed the perfect number of years in which the independent beast should prevail, namely 18, reckoning from the commencement of the war to the restoration.

870.—*To all blue aprons in the town—*

Tradesmen and their apprentices took a very active part in the troubles, both by preaching and fighting.

871.—*From ladies hurry’d in calleches,*

With cornets at their footmen’s breeches—

Calleche, calash, or chariot. Cornets were ornaments which servants wore upon their breeches: though some critics would read coronets.

873.—*To barwds as fat as mother Nab—*

Ladies of this profession, are generally described as coarse and fat. The orator means, that the leaders of the faction could fetch in parties of all ranks, from the highest to the lowest, from Lady Carlisle to the lowest mechanic in a blue apron.

875.—*Our party's great, and better ty'd
With oaths, and trade, than any side—*

The strength of the presbyterian party lay in the covenanters, and the citizens.

878.—*To double-fortify the cov'nant,
I mean our covenant to purchase—*

In the first line, the word cov'nant is two syllables, in the second line it is three.*

887.—*That keeps the loins of brethren girt,
Their covenant, their creed, t' assert—*

A lay preacher at Banbury, said, ' We know, O Lord, that Abraham made a covenant, and Moses and David made a covenant, and our Saviour made a covenant, but the parliament's covenant is the greatest of all covenants.' The Marquis of Hamilton being sent into Scotland to appease the troubles there, demanded of the Scotch, that they should renounce the covenant; they answered, that they would sooner renounce their baptism.

893.—*That represent no part o' th' nation,
But Fisher's folly congregation—*

Jasper Fisher, one of the six clerks in chancery, spent his fortune in laying out magnificent gardens, and building a fine house; which, therefore, was called Fisher's Folly. It was afterward used as a conventicle;

* Where one word ends with a vowel, and the next begins with one, Butler either leaves them as two syllables, or contracts them into one, as best suits his verse.—Where a vowel is a word by itself, it is sometimes, perhaps, not reckoned in scanning. See p. 1. c. 2. v. 705, and p. 2. c. 2. v. 670.

perhaps of quakers. See Fuller's Worthies, p. 197, and Stow's Survey. The place where the house stood is now Devonshire-square, in the city. Here is an equivoque on the word *represent*. It means either to stand in the place of, and be substituted by others, or to resemble, and be like them. In the first sense, the members they should pack, would represent their constituents; but in the latter sense, only a meeting of enthusiastic sectaries.

897.—*Who, by their precedents of wit,
T' outfast, outloiter, and outsit—*

By these arts and methods, the leaders on the parliament side, defeated the purposes of the loyalists, and carried such points in the house, as were disagreeable to the sober part, and indeed, to the majority. Thus the remonstrance was carried, as Lord Clarendon says, merely by the hour of the night; the debates being continued till two o'clock, and very many having withdrawn out of pure faintness and disability to attend the conclusion. The bill against episcopacy, and others, were carried by out-fasting, and out-fitting those who opposed it: which made Lord Falkland say, that they who hated bishops, hated them worse than the devil, and they who loved them, loved them not so well as their own dinners.

907.—*Cut out more work than can be done
In Plato's year—*

The Platonic year, or time required for a complete revolution of the entire machine of the world, has by some been made to consist of 4000 common years: others have thought it must extend to 26,000, or still

more. Magnus annus tum efficitur, cum solis, et lunæ, et quinque errantium, ad eandem inter se comparationem, confectis omnium spatiis, est facta conversio. Quæ, quam longa sit, magna quæstio est. Cicero, de Nat. Deor. ii. 20.

908.———*but finish none,
Unless it be the bulls of Lenthal,
That always pass'd for fundamental.—*

The ordinances published by the house of commons were signed by Lenthal, the speaker: and are therefore called the bulls of Lenthal. They may be termed fundamentals, because many of them were issued by order of the rump parliament.

920.—*Assist as much by giving aim—*

Or in the bowler's phrase, by *giving ground*.

933.—*These are the courses that we took
To carry things by book or crook—*

Crook and Hatton were the only judges who dissented from their brethren, when the case of ship-money was argued in the exchequer: which occasioned the wags to say, that the king carried it by Hook, but not by Crook, Dr. Grey on the passage; but the saying is of much older date, and only applied as a pun by Butler, and the wits of the reign of Charles the first. We find it used by Skelton, and by Spenser frequently. B. v. c. 1. S. 27. The which her fire had scrapt by hooke and crooke; and again, B 111. c. 1. S. 17. In hopes her to attaine by hooke or crooke.

935.—*And praëlis'd down from forty-four,
Until they turn'd us out of door—*

From the time of the self-denying ordinance 1644, when the presbyterians were turned out from all places of profit and power; till December 7, 1648, when they were turned out of the parliament-house by Colonel Pride, forty-one members seized by the soldiers, and one hundred and sixty excluded.

945.—*Set up committees of cabals—*

The poet probably alludes to the ministers of Charles the second, the initials of whose names make up the word cabal, Clifford, Ashley, Buckingham, Arlington, Lauderdale.

951.—*Make Q's of answers to waylay,
What th' other party's like to say—*

Prisoners in Newgate, and other gaols, have often sham-examinations, to prepare them with answers for their real trials.

965.—*Who therefore dares not trust it, when
He's in his calling, to be seen—*

Padders, or highwaymen, frequently cover their faces with a mask or piece of crape.

975.—*As long as confessors are sure
Of double pay for all th' endure—*

Alluding to the three persons before-mentioned, Burton Pryn and Bastwick, who, having been pillored, fined, and banished to different parts of the kingdoms, by the sentence of the star-chamber, were by the

parliament afterward recalled, and rewarded out of the estates of those who had punished them. In their way back to London they were honoured with loud acclamations, and received many presents.

———— filenc'd ministers,
That get estates by being undone
For tender conscience, and have none :
Like those that with their credit drive
A trade without a stock, and thrive.

Butler's Remains, vol. i. p. 63.

979.—*Whence some tub-boldersforth have made,
In powd'ring-tubs, their richest trade—*

Probably powdering-tubs here signifies prisons. See p. iii. c. iii. l. 210. When any one is in a bad scrape, he is said to be in a pretty pickle. See p. ii. c. i. v. 366.

992.—*With gallantry of pilgrims' kisses—*

Round the Casa Santa of Loretto, the marble is worn into a deep channel, by the knees and kisses of the pilgrims and others.

999.—*This said, th' impatient statesmonger,
Could now contain himself no longer—*

As the former orator, who ever he was, had harangued on the side of the presbyterians, his antagonist, Sir Anthony Ashley Cooper, now smartly inveighs against them, and justifies the principles and conduct of the independents.

1001.—*Who had not spar'd to shew his piques—*

His averfion or antipathy.

1005.—Some editions read, *minister'd a dose.*

1008.—*Instead of th' outward jobbernot—*

That is, thick skull, stupid head, from the Flemish jobbe, *infusus ignavus*, and the Ang. Sax. *knol vertex*.

1022.—*And to assassinate to aid—*

This alludes to Ralph, who was charged with intention to kill the king when imprisoned in the isle of Wight. Lord Clarendon, vol. iii. p. 180, intimates that serjeant Wild, who was sent to Winchester to try the prisoner, gave an unfair charge to the jury, by saying: "There was a time indeed when intentions and words were made treason; but God forbid it should be so now: how did any body know but that those two men, Osborne and Doucet, would have made away with the king, and that Ralph charged his pistol to preserve him." Perhaps the noble historian here shews something of party spirit.

1029.—*'Tis true, a scorpion's oil is said*

To cure the wounds the vermin made—

Dr. Mead, in his Essay on Poisons, says, viper-catchers, if they happen to be bitten by a viper, are so sure of being cured by rubbing the fat upon the place, that they fear a bite no more than they do the prick of a

pin. The doctor himself tried it upon dogs, and found it a sure remedy. He supposes the fat to involve, and, as it were, sheath the volatile salts of the venom.—*Prodest scorpius ipse suæ plagæ impositus.* Pliny in his Natural History, 29. 4.

1031.—*And weapons, drest with salves, restore,
And heal the hurts they gave before—*

According to Sir Kenelm Digby's doctrine of sympathy.

1043.—*For letting rapine loose and murther,
To rage just so far, but no further—*

Though the presbyterians began the war, yet they pretended they had no thoughts of occasioning that bloodshed and devastation which was consequent upon it. They intended to bring the king to reason, not to murder him. But it happened to them, as to the young magician in Lucian, who, by certain words he had learned of his master, sent a fountain to fetch water; the poor scholar, however, not recollecting the words to make it stop, the fountain went and fetched water without ceasing, till it filled the house up to the windows.—A similar tale is related in verse by several poets, both French and English.

1058.—*Of Christian blood devoutly spilt—*

The war was begun and carried on by the presbyterians with a great shew of godliness, for the sake of religion, and in defence of the gospel.

1059.—*For so our ignorance was flamm'd,
To damn ourselves, t' avoid being damn'd—*

To commit such damnable sins as robbery, rebellion, and murder, with a view of keeping out arminianism, popery, &c. which we were made to believe were likely to overspread the kingdom, and would be destructive to our salvation.—Thus Martial, Epig. lib. ii. 80.

Hostem cum fugeret, se Fannius ipse peremit :
Hic, rogo, non furor est, ne moriari, mori.

1061.—*Till finding your old foe, the hangman,
Was like to lurch you at back-gammon—*

Finding the king was likely to get the better of you, and that we were all in danger of being hanged as traitors, we took the war from your hands, into our own management.

1070.—*And fancy only on the bye—*

Bye-bets are bets made beside the game, often by standers-by : the presbyterians, from being principals in the cause, were reduced to make a secondary figure, and from playing the game became lookers-on.

1074.—*From hanging up, like alligators—*

Alligators were frequently hung up in the shops of quacks, druggists, and apothecaries. Thus Romeo says of the apothecary,

And in his needy shop a tortoise hung,
An alligator stuft, and other skins
Of ill-shap'd fishes.

1078.—*And not have been one rope behind—*

The dissenters, when in power, were no enemies to persecution. See *Dissenters Sayings*, by Sir Roger L'Estrange, second part, printed 1681. Edwards, in his *Full Answer*, p. 244, says: "A toleration of one or more different ways of churches and church government established, will be to this kingdom very mischievous, pernicious, and destructive."—Love, in his sermon at Uxbridge, Jan. 30, 1644, p. 26, "I have often thought that too much mercy towards malignants hath made more delinquents than ever justice punished."—Marshall, to the commons, Feb. 23, 1641. "He is a cursed man that with-holds his hand from shedding of blood; or shall do it, as Saul did against the Amalekites, kill some, and save some."—And Baxter, in his *Preface to the Nonconformists Plea*, "Liberty, in all matters of worship and of faith, is the open and apparent way to set up popery in the land."—Calamy being asked, what he would do with those who differed from him in opinion, said, he would not meddle with their consciences, only with their persons and estates.

1079.—*Those were your motives to divide,*

And scruple, on the other side—

He tells the presbyterians, that their jealousy of the independents caused them to discontinue their exertions, not any conviction of their having been in the wrong.

1085.—*For truth no more unveil'd your eyes,*

Than maggots are convinc'd to flies—

The change was produced in them merely by the course of their nature. The edition of 1710 reads,

Than maggots when they turn to flies.

1091.—*That to your own imperious wills,
Laid law and gospel neck and heels—*

Some persons have sought for a system of natural philosophy in the Old Testament, “inter viva quærentes mortua,” as Lord Bacon says: who wisely adds, “tantoque magis hæc vanitas inhibenda venit, et coërenda, quia ex divinorum et humanorum malefana admistione, non solum educitur philosophia phantastica, sed etiam religio hæretica.” *Novum organum*, sect. lxx.—Others have there found, or thought they found, the sublimest doctrines of Christianity. The famous Postellus observed, that there were eleven thousand proofs of the Trinity in the Old Testament, interpreted rightly, that is, *ετυμολογικῶς, καὶ βραβυλικῶς.*

1093.—*Corrupted the old testament,
To serve the new for precedent;
To amend its errors and defects,
With murder and rebellion texts—*

The presbyterians, he says, finding no countenance for their purposes in the New Testament, took their measures of obedience from some instances of rebellion in the old.—The presbyterian printer, who printed the seventh commandment, *Thou shalt commit adultery*, was heavily fined for his blunder.

1101.—*As Mahomet, your chief, began
To mix them in the Alcoran—*

In his pindaric ode upon an hypocritical non-conformist, *Remains*, vol. i. p. 135, Mr. Butler says,

For the Turks patriarch, Mahomet,
Was the first great reformer, and the chief,
Of th' ancient Christian belief,
That mix'd it with new light and cheat,
With revelations, dreams, and visions,
And apostolic superstitions,
To be held forth, and carry'd on by war:
And his successor was a presbyter.

1108.—*As pigs are said to see the wind—*

Pigs have remarkable small eyes, and yet are said to be very sagacious in foretelling wind and weather. Thus, in a poem entitled *Hudibras at Court*, we read,

And now, as hogs can see the wind,
And storms at distance coming find.

This observation occurs three times in the books falsely called the *Posthumous Works of Mr. Samuel Butler*, 4th edition, 1732.—Plutarch remarks a peculiarity in pig's eyes. They are so situated and constructed, that the animal cannot look upwards, and never hath a view of the heavens till he is thrown upon his back, and then, clamorous as he is, astonishment and terror silence him in an instant.

1110.—*And Knightsbridge with illumination—*

At this village, near London, was a famous mad-house, to which the poet alludes.

1111.—*Made children, with your tones, to run for 't,
As bad as Bloodybones or Lunsford—*

Frightened children as much by your preaching, as if you had told them the dismal story of Raw-head and Bloody-bones, or had related to them the cruelties, which you affirm were practised by Colonel Lunsford.—Colonel Lunsford, killed at Bristol, 1643, was a man of great sobriety, industry, and courage; but his enemies painted him as a cruel brute; said he devoured children, and when he was killed, that a child's arm was found in his pocket. Echard, vol. ii. p. 425. Lilbourn glories on his trial in having raised a report that Colonel Lunsford, and his associates, intended to cut the throats of the chiefest men then sitting in the house of peers. Sir Thomas Lunsford was made lieutenant of the Tower by the king, a little before the beginning of the war: but afterwards removed by him at the desire of the parliament. An order was made in the parliament for suppressing Lunsford and Lord Digby, though at the same time all the cavalry they had was an hired coach and six horses.—In the 3d act of Sir Robert Howard's comedy of the Committee, the first Bailiff says,

O! 'tis a bloody-minded man!
I'll warrant you this vile cavalier, has eat many a child.

See more in Dr. Grey's note on this passage.

1115.—*Transform'd all wives to Dalilabs,
Whose husbands were not for the cause—*

If the husband sided not with the presbyterians, his wife was represented as infidious and a betrayer of her country's interest, such as Dalilah was to Samson and the Israelites. Judges xvi.

1117.—*And turn'd the men to ten-horn'd cattle,
Because they came not out to battle—*

Resembled them to the ten horns, or ten kings, who gave their power and strength to the beast. Revelation, xvii. 12. See also Daniel vii. v. 7. A cuckold is called a horned beast; a notorious cuckold may be called a ten-horned beast, there being no beast known with more horns than the beast in vision.

1119.—*Made tailors' 'prentices turn heroes,
For fear of being transform'd to Meroz—*

'Curse ye Meroz,' said the the angel of the Lord; 'Curse ye bitterly
'the inhabitants thereof; because they came not to the help of the Lord
'against the mighty.' Judges, v. 23. This was a favourite text with those who preached for the parliament; and it assisted them much in raising recruits.

1124.—*And charm whole herds of beasts, like Orpheus—*

Mulcentem tigres, et agentem carmine quercus.

Georg. iv. 510.

1127.—*And settle on a new freehold,
As Marcle-hill had done of old—*

Not far from Ledbury, in Herefordshire, toward the conflux of the Lug and Wye, in the parish of Marcle, is a hill, which in the year 1575, moved to a considerable distance.—Philips in his Cider (p. 12. l. 801. Ed. Dunster) speaking of Marcle-hill, says,

Deceitful ground, who knows but that once more
 The mount may journey, and his present site
 Forfaking, to thy neighbours bounds transfer
 The goodly plants, affording matter strange
 For law debates——

Camden in his *Life of Queen Elizabeth*, book ii. p. 20. thinks the motion was occasioned by an earthquake, which he calls *brafmatia*; though the cause of it more probably was a subterraneous current. Some houses and a chapel were overturned.—I remember an accident of this kind which happened near Grafton, on the side of Bredon-hill, and another near Broseley in Shropshire. A similar phenomenon was observed at Eroge, in Judea, in the time of king Uzziah, and is recorded by Josephus, lib. ix. cap. 11.

1135.—*Until the cause became a Damon,
 And Pythias the wicked Mammon—*

Until Mammon and the cause were as closely united, and as dear friends as Damon and Pythias, two persons whose friendship is celebrated by Plutarch, Valerius Maximus, and others.—In Jamblichus's *Life of Pythagoras*, No. 234, this story is related at length from Aristoxenus, who heard it from the mouth of Dionysius himself the tyrant concerned, after he was dispossessed of the sovereignty, and became a schoolmaster at Corinth. As it rests upon better authority than such narratives in general can appeal to, it is here abridged for the amusement of the reader. Though I must first observe, that the true name of one of those friends was not Pythias, but Phintias. See Porphyry. in *vita Pythagoræ*, ult. p. 53. ed. Kuster. Tull. de *Offic.* iii. 10. and Lactantius, v. 17.—The courtiers of Dionysius the younger, tyrant of Sicily, contended in his presence, that the boasted virtues of the Pythagoreans, their determined

spirit, their apathy, their firmness in friendship, were all mere illusions, which would vanish on the first appearance of danger or distress. To prove this assertion, they agreed to accuse Phintias, one of the sect, of a conspiracy against the sovereign. He was summoned before the tyrant, who informed him of the charge, and to his great surprise added, that there was the fullest evidence of his guilt, and he must die. Phintias replied, if it were so, he would only beg the respite of a few hours, while he might go home, and settle the common concerns of his friend Damon and himself: in the mean time, Damon would be security for his appearance. Dionysius assented to the proposal; and when Damon surrendered himself, the courtiers all sneered, concluding, that he was become the dupe of his own credulity. But, on the return of Phintias in the evening, to release his bail, and submit to his sentence, they were quite astonished; and none more than the tyrant himself, who embraced the illustrious pair, and requested they would admit him to a share in their friendship.

1143.—*Who, tho' but gifted at your feet—*

——' Bred up at the feet of Gamaliel.'

1169.—*And with his squirt-fire——*

His musket, so called in the true spirit of burlesque.

1192.—*As grace is introduc'd by sin—*

Thus Saint Paul to the Romans: "Shall we continue in sin, that grace may abound?"

1199.—*To reformado, one and all,*

T' your great croyfado general—

The parliament, that they might not seem to continue the war from any regard to their own interest and advantage, passed a vote, December

9, 1644, to prevent the members of either house from holding offices in the state. This was called the self-denying ordinance. The secret intention of it was, to lessen the influence of the presbyterians, which it soon effected, by depriving Essex, their general, and many others, of their employments. He calls him their croisado-general, because they pretended to engage in the war chiefly on account of religion: the holy war against the Turks and Saracens had the name of croisado, from the cross displayed on the banners. The old annotator, and after him Doctor Grey, tells us, that the general here designed was Fairfax. But neither the scope of the poet, nor the truth of history, will admit of this application of the passage. For the person who speaks is an independent, and he tells the presbyterian, that the independents were obliged to turn out the presbyterians and their general. This suits exactly with Essex, who altogether espoused the presbyterian interest; and was laid aside, with the rest of the presbyterians, by the contrivance above-mentioned. Whereas Fairfax, though he thought himself a presbyterian, as Lord Clarendon says, was always linked with the independents, and executed their designs. He was first raised to the command by the intrigues of Cromwell and Ireton, because they knew him to be an easy man, one who would submit to their direction. Neither is it true, that Fairfax was dismissed. On the contrary, he laid down his commission, though Cromwell, Whitelock, and the heads of the party, desired him to keep his command, and a solemn conference was held with him, the particulars whereof may be seen in Whitelock's Memorial—The reader must constantly remember, that it is an independent here speaking, defending his sect against the former speaker, who was a presbyterian.

1201.—*Your greedy slav'ring to devour—*

That is, letting your mouths greedily water.

1209.—*Your envy to be sprinkled down,*

By under-churches in the town—

Your impatience under the disgrace of being out-preached by the independent teachers.

1215.—*Who have prevail'd beyond their plots—*

The plots of the royalists, I think, are here meant, though in that sense the passage is not strictly grammatical.

1227.—*For who e'er heard of restoration,*

Until your thorough reformation—

The independent here charges the presbyterians with having no design of restoring the king, notwithstanding the merit they made of such intentions after the restoration, until they were turned out of all power and profit by sale of the crown and church lands, and that it was not their loyalty, but their disappointment and resentment against the independents, that made them think of treating with the king.

1236.—*All plain, and extant, as your ears—*

May be spoken in ridicule, because many of the presbyterians had lost their ears in the pillory. Or the poet may recollect his 'long ear'd rout.' In Dryden's Hind and Panther, we have a similar allusion :

And pricks up his predestinating ears.

1239.—*Where Henderson and th' other masses—*

That is, the other divines. Ministers in those days were called masters, as they are at the 854th line of this canto. One of this order

would have been stiled, not the reverend, but master, or master doctor such an one; and sometimes, for brevity's sake, and familiarly, mas; the plural of which, our poet makes masses. See Ben Johnson, and Spectator, No. 147.* Mr. Butler, in this place, must be charged with a small anachronism; for the treaty at the Isle of Wight was subsequent to the death of Henderson by the space of two years. The divines employed there, were † Marshal, Vines, Caryl, Seaman, Jenkyns, and Shurston, Henderson was present at the Uxbridge treaty; and disputed with the king at Newcastle when he was in the Scottish army. Soon after which he died, as some said, of grief, because he could not convince the king: but as others said, of remorse, for having opposed him. According to these last, while on his death-bed, he published a solemn declaration to the parliament and synod of England, setting forth, 'that they had been
' abused with most false aspersions against his majesty; and that they
' ought to restore him to his full rights, royal throne and dignity, lest an
' endless character of ingratitude lie upon them.' Of the king himself, beside commending his justice, magnanimity, and other virtues, he speaks in these terms: 'I do declare before God and the world, whether in re-
' lation to the kirk or state, I found his majesty the most intelligent man
' that I ever spake with; as far beyond my expression as expectation. I
' profess, I was oftentimes astonished with the quickness of his reasons and
' replies: wondered how he, spending his time in sport and recreations,
' could have attained to so great knowledge: and I must confess, that I
' was convinced in conscience, and knew not how to give him any reason-
' able satisfaction. Yet the sweetness of his disposition is such, that what-
' ever I said was well taken. I must say, that I never met with any dispu-

* Andrew Cant is there called *Mas* Cant.

† Carte says, Marshal, Vines, and two others. Stephen Marshal, he says, was a bloody man in all his prayers and sermons; and Mr. Vines a more Christian spirit, more modest, learned, pious, and rational in his discourses.

‘tant of that mild and calm temper, which convinced me, that his wisdom
‘and moderation could not be without an extraordinary measure of divine
‘grace. I dare say, if his advice had been followed, all the blood that has
‘been shed, and all the rapine that has been committed, would have been
‘prevented.’——If it be true that Henderson made this declaration, it
will amount to the highest encomium that could possibly be bestowed up-
on the king, particularly as coming from the mouth of an enemy.

1242.—*Altho’ but paltry Ob and Sollers—*

That is, although only contemptible dabblers in school logic. So in
Burton’s *Melancholy*, ‘A pack of Obs and Sollers.’ The polemic di-
vines of that age and stamp, filled the margins both of their tracts and
sermons with the words Ob and Sol; the one standing for objection, the
other for solution.—Bishop Sanderson, in his *Concio ad Aulam*,
says——‘The devil is an arrand sophister, and will not take an
‘answer, though never so reasonable and satisfactory, but will ever
‘have somewhat or other to reply.’ So long as we hold us but to Ob
‘and Sol, to argument and answer, he will never out, but wrangle ad infi-
‘nitum.’—So we say, pro and con.—The old annotator’s note on this
passage is so erroneous, as to shew plainly that he could not be Butler.

1244.—*Had been a coursfing in the schools—*

Courfing is a term used in the university of Oxford for some exercises
preparatory to a master’s degree. They were disputations in Lent, which
were regulated by Dr. John Fell; for before his time, the endeavours of
one party to run down and confute another in disputations, did com-
monly end in blows, and domestic quarrels, the refuge of the vanquish-
ed party. Wood’s *Athen.* vol. ii. p. 603. Hence, and from another
passage or two, it has been thought that Mr. Butler had received an aca-
demical education.

1250.—————*Like Sir Pride, or Hughson—*

Pride was originally a dray-man; but at last became a famous colonel in the parliament army, was knighted by Cromwell with a faggot stick, hence in derision called Sir Pride, and made one of his lords in parliament. Hewson was at first a shoe-maker or a cobbler, afterwards colonel in the parliament army, and one of Oliver's lords of the upper house.

1255.—*But ere this pass'd, the wise debate
Spent so much time it grew too late—*

The treaty at the Isle of Wight, was appointed at the first for forty days; then continued for fourteen days longer, then for four, and at last for one more. By this artifice, the king's enemies gave Cromwell time to return from Scotland. Whereas it had been the true interest and policy of all that desired peace and a settlement of the kingdom, to have hastened the treaty while the army was absent. *Lord Clarendon*. During the treaty, Cromwell and his officers frequently petitioned parliament to punish delinquents. *Whit. Mem.*

1260.—*And turn th' untimely sophists out—*

Untimely, usually signifies premature, but here, unseasonable.

1263.—*When from a scoundrel bolder-forth—*

Christopher Love, a furious presbyterian, who preached a sermon at Uxbridge during the treaty held there, introducing many reflections upon his majesty's person and government, and stirring up the people against the king's commissioners. He was executed in 1651 for treason, by means of Cromwell and the independents.

1269.—*So when the Scots, your constant cronies,*

Tb' espousers of your cause and monies—

The Scots, in their first expedition, 1640, had 300,000*l.* given them for brotherly assistance, besides a contribution of 850*l.* a day from the northern counties. In their second expedition, 1643, besides much free quarter, they had 19,700*l.* monthly, and received 72,972*l.* in one year by customs on coals. The parliament agreed with them for 400,000*l.* on the surrender of the king. Dugdale.

1277.—*And suffer'd your own tribe of christians*

To fall before, as true Philistines—

The Scots made a third expedition into England, 1648, under Duke Hamilton, which was supposed to be intended for the rescue of the king. They entered a fourth time under Charles II. when the presbyterians were expected to join them. Yet the latter assisted Cromwell: even their preachers marched with him; thus suffering presbyterian brethren, a portion of the true church, or true Israelites, to fall before the independent army, whom they reckoned no better than Philistines.

1293.—*All countries are a wise man's home—*

Omne solum forti patria est.———OVID.

Ibi esse judicabo Romam, ubicunque liberum esse licebit; says Brutus in a letter to Cicero.

1308.—*None rise so high as from the halter—*

In a conference between Mr. le President de Bellievre and Cardinal de Retz, I will tell you, said the former, what I learned from Cromwell:

Il me disoit un jour, que l'on ne montoit jamais si haut, que quand on ne fait où l'on va. Vous savez, dis-je à Bellievre, que j'ai horreur pour Cromwell; mais, quelque grande homme qu'on nous le prône, j'ajoute le mepris; s'il est de ce sentiment, il est d'un fou. De Retz adds, that this conversation came to Cromwell's ears; and that he had like to have paid dearly in the sequel for the indiscretion of his tongue. Mem. de Retz, vol. ii. lib. iii. p. 385.

1323.—*I grant all courses are in vain,
Unless we can get in again—*

When General Monk restored the excluded members, the Rumpers, perceiving they could not carry things their own way, and rule as they had done, quitted the house.

1329.—*Money, that, like the swords of kings,
Is the last reason of all things—*

Diodorus Siculus relates, that when the height of the walls of Amphipolis was pointed out to Philip, as rendering the town impregnable: he observed, they were not so high but money could be thrown over them.—And Cicero, in his second oration against Verres, nihil est tam sanctum quod non violari, nihil tam munitum quod non expugnari, pecuniâ possit. The motto upon the cannon of the king of France was, Ratio ultima regum.

1336.—*One church and state will not suffice
To expose to sale—*

There is a list of above a hundred of the principal actors in this rebellion, among whom the plunder of the church, crown, and kingdom was

divided; to some five, ten, or twenty thousand pounds; to others, lands and offices of many hundreds or thousands a year. At the end of the list, the author says, it was computed that they had shared among themselves near twenty millions.

1337. ——— *besides the wages—*

They allowed, by their own order, four pounds a week to each member—each member of the assembly of divines was allowed four shillings a day.—Are the members of the National Assembly in France better paid?

1358.—*And present pow'r from taking root—*

General Monk and his party, or the committee of safety: for we must understand the scene to be laid at the time when Monk bore the sway, or, as will appear by and by, at the roasting of the rumps, when Monk and the city of London united against the Rump parliament.

1377.—*Unite them, and their different maggots,
As long and short sticks are in faggots—*

Vis unita fortior. See Æsop's Fables, 171. ed. Oxon. and Plutarch de Garrulitate, ii. p. 511. Swift told this fable after the ancients, with exquisite humour, to reconcile Queen Ann's ministers.

1381.—*Erect them into separate
New Jewish tribes in church and state—*

Make them distinct in their opinions and interests, like the Jews, who were not allowed to intermarry or converse with the nations around them.

1383.—*To join in marriage and commerce—*

The accent is here laid upon the last syllable of commerce, as in Waller, p. 59. small edition by Fenton,

Or what commerce can men with monsters find.

1384.—*And only 'mong themselves converse,
And all that are not of their mind,
Make enemies to all mankind—*

The odium humani generis of Tacitus, and the non monstrare vias eadem nisi sacra colenti of the same author, are here alluded to.

1388.—*From conclave down to conventicle—*

That is, papists as well as non-conformists.

1397.—Read, protect their *emissaires*, as the French in three syllables, otherwise there is a syllable too much in the verse.

1410.—*Like hawks, from bailing on their perches—*

From being too forward, or ready to take flight.

1413.—*They may be ready to restore
Their own fifth monarchy once more—*

In addition to the four great monarchies which have appeared in the world, some of the enthusiasts thought that Christ was to reign temporally upon earth, and to establish a fifth monarchy.

1416.—*Against revolts of providence—*

The sectaries of those days talked more familiarly to Almighty God, than they dared to do to a superior officer: they remonstrated with him, made him the author of all their wicked machinations, and, if their projects failed, they said that Providence had revolted from them.

1420.—*Our ruin turn'd us miscreants—*

Suppose we read, turns us miscreants.

1473.—*Obstruēt, perplex, distraēt, entangle,*

And lay perpetual trains, to wrangle—

Exactly the advice given in Aristophanes to the sausage-maker turned politician, Equites, v. 214. Many political characters, in the time of Oliver, seem to have followed it. Si quid inter comitia disceptandum, quæsitis diverticulis, aut injectis inter æstus disputandi scrupulis, ut rei determinatio in aliud tempus distineretur procurabant. De regiis concessionibus usque ad diem posterum acriter disputatum est; dum interea scrupulos nectunt, disseminant rixas, scindunt in diversum partes, longisque oratiunculis tempus terunt oligarchici et democratici.

1488.—Mr. Butler has seldom been so inattentive to rhyme, as in this and the following couplet.

1493.—*Intrust it under solemn vows*

Of mum, and silence, and the rose—

When any thing was said in confidence, the speaker in conclusion generally used the word mum, or silence. The rose was considered by

the ancients as an emblem of silence, from its being dedicated by Cupid to Harpocrates the god of silence, to engage him to conceal the actions of his mother Venus. Whence, in rooms designed for convivial meetings, it was customary to place a rose above the table, to signify that any thing there spoken ought never to be divulged. The epigram says,

Est rosa flos Veneris, cujus quo facta laterent,
Harpocrati, matris dona, dicavit amor.
Inde rosam mensis hospes suspendit amicis,
Conviva ut sub eâ dicta tacenda sciat.

A rose was frequently figured on the ceiling of rooms, both in England and Germany.

1504.—*He thus began his tale by fits—*

By this speaker is represented Sir Martin Noel, who, while the cabal was sitting, brought news that the Rump parliament was dismissed, the secluded members brought into the house, and that the mob of London approved of the measure. Mr. Butler tells this tale for Sir Martin with wonderful humour.

1527.—*Some, on the sign-post of an ale-house,
Hang in effigy, on the gallows—*

For, or instead of, a gallows, would, perhaps, be a more correct reading: it is better to hang the effigy on the sign-post, than the original on the lamp-iron.

1534.—*Be ready lifted under Dun,
That worthy patriot——*

Dun was common hangman at that time, and succeeding executioners went by his name, till eclipsed by squire Ketch. But the character here delineated was certainly intended for Sir Arthur Hazlerig, knight of the shire, in the Long parliament, for the county of Leicester, and one of the five members of the house of commons impeached by the king in the beginning of that parliament. He brought in the bill of attainder against the Earl of Strafford, and the bill against episcopacy; though the latter was delivered by Sir Edward Deering at his procurement. He also brought in the bill for the militia. Lord Clarendon says, he was used like the dove out of the ark, to try what footing the party could have for their designs. He was a hot-headed republican, and made great disturbances afterwards in the parliament of Oliver and Richard. He was always one of the Rump; and a little before this time, when the committee of safety had been set up, and the Rump excluded, he had seized Portsmouth for their use.—It is probable that he might call Sir Arthur by the hangman's name, either for some barbarous execution which he had caused to be done in a military way, or for his forwardness and zeal in parliament in bringing the royalists to execution, and the king himself: for I find three addresses, which we may well suppose were promoted by him; one from the garrisons of Newcastle and Tinnmouth, where Hazlerig was governor; another from the mayor and aldermen of Newcastle; and a third from the county of Leicester, which Hazlerig represented; all of them for the trial of the king.—Dun, however, is sometimes put for don or knight, as at line 110, of the next canto.—Before Monk's intentions were known, Hazlerig, in a conversation with him, said, 'I see which way things are going; monarchy will be restored;

and then I know what will become of me.' 'Pugh,' replied Monk, 'I will secure you for two-pence.' In no long time after, when the secret was out, Hazlerig sent Monk a letter, with two-pence inclosed. This incident is mentioned in the third volume of Lord Clarendon's State Papers, printed at Oxford. Sir Arthur enlisted many soldiers, and had a regiment called his Lobsters.

1535.—*That worthy patriot, once the bellows,
And tinder-box of all his fellows—*

Without pretending that Butler had any view in this to the ancients, it reminds me of the magnificent titles given to successful generals. Fabius, I think, was called the shield, Marcellus the sword of Rome, and Scipio the thunderbolt of war.—Swift excelled in this species of humour,

Would you describe Turenne or Trump,
Think of a bucket, or a pump.

1541.—*For since the state has made a quint
Of generals, he 's listed in't—*

Quint, that is a quorum of five. After the death of Cromwell, and the deposition of Richard, when the Rump parliament was restored, lest any commander in chief should again usurp the sovereignty, they resolved that their speaker should hold the offices both of general and admiral, which for a time he did. The government of the army was then put into the hands of seven commissioners, of whom Hazlerig was one. And again, Feb. 11, 1659, Monk, Hazlerig, Walton, Morley, and Alured, were appointed commissioners to govern the army. Whitelock's words are, that Hazlerig did drive on furiously.

1547.—*He 's mounted on a hazel bavin—*

An hazel faggot, such as bakers heat their ovens with.

1548.—*A cropp'd malignant baker gave 'em—*

Pillory, and cropping the ears, was a punishment inflicted on bakers who made short weight, or bad bread. The sectaries called all those malignants, who were not of their party.

1550.—*Tb' have roasted Cook already, and Pride in—*

Cook was solicitor at the king's trial : he drew up a charge against him ; and was ready with a formal plea, in case the king had submitted to the jurisdiction of the court. The plea was printed, and answered by Butler, in his Remains, (not the genuine ones, vol. i. p. 116.) Lord Clarendon allows him to have been a man of abilities. His defence at his trial was bold and manly, though not discreet or judicious.—Pride has been spoken of before. It was he who garbled the house of commons, causing 41 members to be seized and confined, and denying entrance to 160 more ; several others being terrified declined sitting, and left the house to about 150, who passed the vote for the trial of the king. This expulsion was called Colonel Pride's Purge, and was the beginning of the Rump parliament.

1564.—*Their founder was a blown-up soldier—*

Ignatius Loyola, founder of the society of Jesuits, was a Spanish gentleman, and bred a foldier : wounded at the siege of Pampeluna by the French, in 1521.

1567.—*Since first they fail'd in their designs,
To take in heav'n by springing mines,
And, with unanswerable barrels
Of gunpowder, dispute their quarrels—*

Alluding to the gunpowder-plot, in the reign of James I. supposed to have been conducted by the Jesuits, and for which Garnet and Oldcorn suffered.

1574.—*Disguis'd in rumps, like Sambenites—*

Persons wearing the Sambonito : a straight yellow coat without sleeves, having the picture of the devil painted upon it in black, wherein the officers of the inquisition disguise and expose heretics after their condemnation.

1577.—*Nor have they chosen rumps amiss—*

The several pleasant arguments which follow, may be seen in a prose tract of the author's, called a speech made at the Rota. Remains, vol. i. page 320.

1581.—*Who, 'cause they 're wasted to the stumps,
Are represented best by rumps—*

Lord Clarendon says, they were called the Rump parliament, as being the fag end of a carcase long since expired : they were reduced to less than a tenth part of their original number.

1585.—*And from the Coptic priest, Kircherus,
Found out this mystic way to jeer us—*

The Christians in Egypt are called Coptics, from a city in or near which many of them dwelt. Athanasius Kircher, the Jesuit, wrote many books on the antiquities of Egypt, one of them is called *Oedipus Egyptiacus*; for which he says he studied the Egyptian mysteries twenty years.

1587.—*For, as the Egyptians us'd by bees
T' express their ancient Ptolemies—*

As the Egyptians anciently represented their kings under the emblem of a bee, which has the power of dispensing benefits and inflicting punishments by its honey and its sting, though the poet attends principally to the energy which it bears in its tail; so the citizens of London significantly represented this rag-end of a parliament by the rumps, or tail-parts, of sheep and other animals:—some editions read antique Ptolemies.

1609.—*For as a fly that goes to bed,
Rests with his tail above his head—*

Several sorts of flies, having their fore legs shorter than their hind legs, are generally seen at rest with their heads downward.

1615.—*The learned rabbins of the Jews
Write there's a bone, which they call luez—*

Eben Ezra, and Manasseh Ben Israel, taught, that there is a bone in the rump of a man, of the size and shape of half a pea; from which, as from an incorruptible seed, the whole man would be perfectly formed at the resurrection.—*Remains*, vol. i. p. 320.—The Rabbins found their

wild conjectures on Genesis, c. xlviii. v. 2 and 3, where Luz seems to mean the name of a place, not of a bone. “ And Jacob said unto Joseph, God “ Almighty appeared unto me at Luz, in the land of Canaan, and blessed “ me, and said, Behold I will make thee fruitful, and multiply thee, and I “ will make thee a multitude of people, and will give this land to thy “ seed after thee for an everlasting possession.”—See more, Agrippa de occultâ philosophiâ, l. i. c. 20. Buxtorf, in his Chaldean Dictionary, under the word Luz, says, it is the name of a human bone, which the Jews look upon as incorruptible. In a book called Breshith Rabboth, sect. 28, it is said, that Adrian reducing the bones to powder, asked the Rabbin Jehoshuang (Jesuah, the son of Hanniah) how God would raise man at the day of judgment: from the Luz replied the Rabbin: how do you know it? says Adrian: bring me one, and you shall see, says Jehoshuang; one was produced, and all methods, by fire, pounding, &c. tried, but in vain. (French note.) In the General Dictionary, Art. Barchochebas (or, the son of the star) we read, that the Jewish authors suppose that Hadrian was in person in the war against the Jews, and that he besieged and took the city of Bitter, and that he then had this conference with the Rabbi. See Manasse Ben-Hrael de resurrectione, lib. ii. cap. 15.

1623.—*From whence the learned sons of art,
Os sacrum justly style that part—*

The lowest of the vertebræ, or rather the bone below the vertebræ, is so called; not for the reason wittily assigned by our poet, but, as Bartholine says, because it is much bigger than any of the vertebræ,—vel quod

partibus obscœnis, naturâ ipsâ occultatis, subjacet; sacrum enim execrabile; as in Virgil.

Auri sacra fames———

1625.—*Then what can better represent,
Than this rump-bone, the parliament?
That after sev'ral rude ejections,
And as prodigious resurrections,
With new reversion of nine lives,
Start up, and like a cat revives—*

The Rump, properly so called, began at Colonel Pride's purge above-mentioned, a little before the king's death; and had the supreme authority about five years. Cromwell, Lambert, Harrison, &c. turned out the Rump, April 23, 1653, and soon afterward Cromwell usurped the administration, and held it almost five years more. After Cromwell's death, and the deposition of his son Richard, the Rump parliament was restored by Lambert and other officers of the army, the excluded members not being permitted to sit. They began their meeting May 7, 1659, in number about forty-two. On some animosities and quarrels between them and the army, they were prevented again from sitting, by Lambert and the officers, October 13, in the same year. After this, the officers chose a committee of safety of twenty-three persons. These administered the affairs of government till Dec. 20, when, finding themselves generally hated and flighted, and wanting money to pay the soldiers, Fleetwood, and the rest of them, desired the Rump to return to the exercise of their trust. At length, by means of General Monk, above eighty of the old secluded

members resumed their places in the house; upon which most of the Rumpers quitted it.—Mr. Butler, in his *Genuine Remains*, vol. i. p. 320, says, “nothing can bear a nearer resemblance to the Luz, or rump bone of the antient Rabbins, than the present parliament, that has been so many years dead, and rotten under ground, to any man’s thinking, that the ghosts of some of the members thereof have transmigrated into other parliaments, and some into those parts from whence there is no redemption, should nevertheless, at two several and respective resurrections start up, like the dragon’s teeth that were sown, into living, natural, and carnal members. And, hence it is, I suppose, that the physicians and anatomists call this bone, *os sacrum*, or the holy bone.”

1635.—*Condemn’d t’ ungoverning distress;*

And paltry private wretchedness;

Worse than the devil to privation,

Beyond all hopes of restoration:

And parted, like the body and soul,

From all dominion and controul—

These lines paint well the hunger and thirst after power in ambitious minds. Aristotle’s *Politic.* lib. 3. relates the complaint of Jason, that when he had not empire, he was famished, for he knew not how to live as a private man. Commentators think Tiberius alluded to this saying in his rebuke to Agrippina, recorded by Tacitus, *An. iv. 52.* and Suetonius in *Tiberio, cap. 53.* What, child, because you do not govern us all, do you think yourself wronged.

1689.—*And beat a Tuscan running horse,
Whose jockey-rider is all spurs—*

Races of this kind are practised both in the corso at Rome, and at Florence. At Rome, in the carnival, there are five or six horses trained on purpose for this diversion. They are drawn up a-breast in the piazza del popolo; and certain balls, with little sharp spikes are hung along their rumps, which serve to spur them on as soon as they begin to run.

NOTES.

PART III. CANTO III.

THE Editor was much inclined to follow the plan of the French translator, and place this before the preceding canto ; but he was afraid to alter the form which Butler himself had made choice of, especially as the poet had taken the pains to recapitulate and explain the foregoing adventure, and bring it back to the reader's memory.

3.—*That spring, like fern, that insect weed,
Equivocally, without seed—*

He calls it an insect weed, on the supposition of its being bred, as many insects were thought to be, not by the natural generation of their own kinds, but by the corruption of other substances, or the spontaneous fecundity of matter. This is called equivocal generation, in contradistinction to unequivocal, or that which is brought about by a natural succession and derivation, from an egg, a seed, or a root, of the same animal or vegetable.—Plants of the cryptogamia class, ferns, mosses, flags, and

fungusses, have their seeds and flowers so small as not to be discernible; so that the ancient botanists held them to be without seed. Pliny, in his Natural History, says, *Filicis duo genera, nec florem habent, nec semen.* (Lib. xxvii. c. 9,) Mr. Durham says, the capsules are hardly a quarter so big as a grain of sand, and yet may contain an hundred seeds.

15.—*As Rosicrucian virtuoso's,*

Can see with ears, and hear with noses—

A banter on the Marquis of Worcester's scantlings of inventions. Edmund Somers, Marquis of Worcester, published, in 1663, a century of the names and scantlings of such inventions, as, says he, "I can call to mind to have tried and perfected." The book is a mere table of contents, a list only of an hundred projects, mostly impossibilities; though he pretends to have discovered the art of performing all of them. How to make an unsinkable ship—how to sail against wind and tide—how to fly—how to use all the senses indifferently for each other, to talk by colours, and to read by the taste—how to converse by the jangling of bells out of tune, &c. &c. For an account of the Marquis of Worcester, see Walpole's Catalogue of Noble Authors; and Collins's Peerage, article Beaufort, where is that most extraordinary patent which Charles the first granted to the Marquis.—Panurge, in Rabelais, says: *que ses lunettes lui faisoient entendre beaucoup plus clair.* Shakespear, in his *Midsummer's Night's Dream*, says, "he is gone to see a noise that he heard."—This is an art to teach men to see with their ears, and hear with their eyes and noses, as it has been found true by experience and demonstration, if we may believe the history of the Spaniard, that could see words, and swallow music by holding the peg of a fiddle between his teeth, or him that could sing his part backward at first sight, which those that were

near him might hear with their noses. Butler's Remains, vol. ii. p. 245. Our poet probably means to ridicule Sir Kenelm Digby, and some treatises wrote by Dr. Bulwar, author of the Artificial Changeling.

24.—*To th' course of nature, but its own—*

Suppose we read but their own.

29.—*And, when th' are out of hopes of flying,*

Will run away from death, by dying—

Hostem dum fugeret, se Fannius ipse peremit.

Dic mihi quis furor est, ne moriari, mori.

35.—*And haunted with detachments, sent*

From Marshal Legion's regiment—

Dr. Grey supposes that Stephen Marshal, a famous preacher among the presbyterians, is here intended. But the word marshal, I am inclined to think, denotes a title of office and rank, not the name of any particular man.—Legion may, in this place, be used for the name of a leader, or captain of a company of devils, not the company itself. The meaning is, that the knight was haunted by a crew of devils, such as that in the gospel, which claimed the name of Legion, because they were many; though it might be a devilish mortification to attend the sermons of Dr. Burges and Stephen Marshal, who are said to have preached before the house of commons for above seven hours without ceasing.

39.—*When nothing but himself, and fear,
Was both the imps and conjurer—*

The poet, with great wit, rallies the imaginary and groundless fears which possess some persons : and from whence proceed the tales of ghosts and apparitions, imps, conjurers, and witches. Tully says, nolite enim putare—eos qui aliquid impie scelerateque commiserint, agitari et perterri furiarum tædis ardentibus : sua quemque fraus, et suus terror maxime vexat : suum quemque scelus agitat, amentiaque afficit : suæ malæ cogitationes conscientiaque animi terrent. Hæ sunt impiis assiduæ domesticæque furia. Pro S. Roscio, cap. xxiv. The same thought may be found in the Athenian Orator, Æschines.

49.—*And by an unknown devil led—*

It was Ralpho who conveyed the knight out of the widow's house, though unknown.

54.—*To fly and run away, his best—*

That is, to do his best at flying and running away, in order to keep the enemy, and fear, from falling equally on his rear.

87.—*And Hudibras, among the rest,
Convey'd away, as Ralpho guess'd—*

It is here said that Ralpho guessed his master was conveyed away, and that he believed himself to be all alone when he made his lamentation : but this seems to be a slip of memory in the poet, for some parts of his lamentations are not at all applicable to his own case, but plainly designed for his master's hearing : such are v. 1371, &c. of part iii. canto the first.

103.—*What art? my squire, or that bold sprite
That took his place and shape to-night—*

Sir Hudibras, we may remember, though he had no objection to consult with evil spirits, did not speak of them with much respect.

110.—*Who 'as dragg'd your donship out o' th' mire—*

The word Don is often used to signify a knight.

115.—*Which you wou'd gratefully repay,
Your constant presbyterian way—*

The poet still preserves the wrangling temper of the dissenting brethren.

123.—*Where I, in bugger-mugger bid—*

Thus Shakespeare, in Hamlet, “We’ve done but greenly in *bugger-mugger* to inter him, poor Ophelia.” “All the modern editions,” says Dr. Johnson, “give it, *in private*; if phraseology is to be changed, as “words grow uncouth by disuse, or gross by vulgarity, the history of “every language will be lost, we shall no longer have the words of any “author, and as these alterations will often be unskillfully made, we “shall in time have very little of his meaning.”

137.—*A rallying weaver in the town—*

This line should begin a new paragraph, as it belongs to a new and different speaker.

143.————— and confess'd
*The naked truth of all the rest,
 More plainly than the rev'rend writer,
 That to our churches veil'd his miter—*

It has been supposed that the person here meant was Williams, Bishop of Lincoln, afterward Archbishop of York. Some of his tracts seem to apologize for the dissenters.—Letter to the Vicar of Grantham.—And Holy Table, name and thing ; against placing the communion table at the east end of the chancel, and setting rails before it. He delivered the town and castle of Conwy* to the parliament, and had a private conference with Prynne and others: was certainly a violent opponent of Laud, and for some time a favourite with the dissenters. Perhaps his great passion, pride, and vanity, failings, as my worthy friend Mr. Pennant says (*Tour in Wales*, vol. ii. p. 295.) to which his countrymen are often subject, might have occasioned him to espouse the interest of the dissenters, in order to shew his resentment to Laud and Wren. In the same spirit he is thought to have delivered Conwy to General Mytton, because he had been superseded in the custody of that place, by Prince Rupert. In the *Gentleman's Magazine*, for October 1789, is a letter from Oliver Cromwell to Archbishop Williams, from which it appears that there was a good understanding between them. The date is September 1, 1647.—Others have imagined that this passage alludes to Graham, bishop of Orkney, or Adair bishop of Kilala. In Keith's *Lives of the Scottish Bishops*, the former, we read, was translated from Dunblane to Orkney; which see he held from 1615 to 1638. He was very rich, and being threatened by the Assembly of Glasgow, he renounced his episcopal func-

* Conwy signifies the first or chief of waters.

tion; and in a letter to that assembly declared his unfeigned sorrow and grief, for having exercised so sinful an office in the church.—In the Catalogue of the Bishops of Scotland to 1688, Edin. 1755, occurs Alexander Lindsay, who continued in the see of Dunkeld till 1638, when he renounced his office, abjured episcopacy, submitted to presbyterian parity, and accepted from the then rulers his former church of St. Mado's.—In the opinion of others this reflection was designed for Croft, bishop of Hereford; who, though he could not have been directly intended by the squire, might, perhaps, be obliquely glanced at by the poet. In 1675, two or three years before the publication of this part of the poem, came out a pamphlet by an anonymous writer, but generally attributed to the Bishop of Hereford, called, *The naked Truth*, a title which gives a striking air of probability to the supposition. In this piece the distinction of the three orders of the church is flatly denied, and endeavoured to be disproved: the surplice, bowing toward the altar, kneeling at the sacrament, and other ceremonies of the church are condemned; while most of the pleas for non-conformists are speciously and zealously supported. This pamphlet fell not within the compass of time comprised in the poem; but Mr. Butler might think proper to hint at it, because it made a great noise, and was much talked of. Andrew Marvell, in his *Rehearsal Transposed*, says, it is written with the pen of an angel.

183.—*Toss'd, like a foot-ball, back again,*

With shame, and vengeance, and disdain—

————— æstuat ingens.

Imo in corde pudor, mixtoque infania luctu,

Et furiis agitatus amor, et conscia virtus.

Æneis x. 870.

189.—*Was better cover'd by the new
Arriv'd detachment, than I knew—*

Here seems a defect in coherency and syntax. The knight means, that it was dishonourable in him to quit the siege, especially when reinforced by the arrival of the squire.

201.—*Expos'd in querpo to their rage,
Without my arms and equipage—*

Querpo, from the Spanish cuerpo corpus, here signifies a waistcoat, or close jacket. Butler, in his MS. Common Place Book, says, all coats of arms were defensive, and worn upon shields; though the ancient use of them is now given over, and men fight in querpo. See Junii Etymolog. to fight in buff.

209.—*You, who were damn'd to baser drubs
Than wretches feel in powd'ring tubs—*

The poet often leaves room for various conjectures. Critics, to explain this passage, have thought of the Dutch punishment of pumping: of the Salpetriere prison at Paris: of the martyrs ground in a mill: but I believe it alludes to the old method of attempting to cure the venereal disease by fudorifics, mentioned under the words sweating-lanthorns—to preserve you from the blows or pains (the cause for the effect) more severe than those which venereal patients suffer by the awkward attempt to cure, before the use of Mercury, which was not much known before the restoration: Butler is so loose in his grammatical construction, that powdering may allude to drubs, and signify violent, as at v. 1055 of this canto:

Laid on in haste with such a powder,
That blows grew louder still and louder.

The preacher's pulpit is often called a tub, and sometimes a sweating tub, from the violence of action when the preacher thumped the cushion like a drum.—In a ballad falsely ascribed to Butler, called *Oliver's Court*, *Posthumous Works*, vol. ii. p. 240,

If to be one of the *eating* tribe,
Both a Pharisee and a Scribe,
And hath learn'd the sniveling tone
Of a fluxt devotion,
Curfing from his *sweating-tub*.

Perhaps it would be better, if in the first line we read, *canting* tribe.—
See p. ii. c. iii. v. 759, note.

211.—*To mount two-wheel'd caroches, worfe
Than managing a wooden horse—*

Carroche properly signifies coach, from the French *carosse*; but in burlesque it is a cart, particularly that in which convicts are carried to execution. Riding the wooden-horse was a punishment inflicted on soldiers.—That is, you who was damned, or condemned to be dragg'd, &c.

213.—*Dragg'd out thro' straiter holes by th' ears,
Eras'd, or coop'd, for perjurers—*

Eras'd, in heraldry, is when a member seems forcibly torn, or plucked off from the body, so that it looked jagged like the teeth of a saw; it is used in contradistinction to *coup'd*, which signifies a thing cut off clean and smooth.—Set in the pillory, and *coup'd*, from the French *coupé*, *cropped*. The knight had incurred the guilt of perjury.

225.—*Which, tho' as desp'rate in th' attempt—*

Suppose we read, *which, tho' 'twas desp'rate.*

231.—*No martial project to surprise*

Can ever be attempted twice—

A coup de main, or project of taking by surprise, if it does not succeed at first, ought not to be persevered in. Non licet bis peccare, is a known military maxim.

243.—*For those that fly may fight again,*

Which he can never do that's slain—

Demosthenes justified his flight from the battle of Chæronæa by the same argument.

ἄνθρωπος ὁ φεύγων καὶ πάλιν μάχισσεται,

it is an Iambic from some poet, Aulus Gellius, Noct. Attic. lib. 17. 21. Dr. Jortin, in his Tracts, would read, ἄνθρωπος ὁ φεύγων καὶ πάλιν γὰρ φεύσσεται. He who has an inclination to read more concerning this Senarius proverbialis quo monemur non protinus abjicere animum, si quid parum feliciter successerit, nam victos posse vincere: proinde Homerus, &c. may consult Erasmi. Adagia.—The Satyre Menippée has the idea thus expressed,

Souvent celui qui demeure

Est cause de son meschef,

Celui qui fuit de bonne heure

Peut combattre derechef.

251.—*Is held the gallant'st course, and bravest—*

In some editions we read, 'tis held the gallant'st.

281.—*Disperse the news the pulpit tells—*

'In their sermons,' says Burnet, 'and chiefly in their prayers, all that passed in the state was canvassed. Men were as good as named, and either recommended or complained of to God, as they were odious or acceptable to them. At length this humour grew so petulant, that the pulpit was a scene of news and passion.'

287.—*And, for their beating, giving thanks,*

They 'ave rais'd recruits, and fill'd their ranks—

It has been an ancient and very frequent practice for the vanquished party in war to boast of victory, and even to ordain solemn thanksgivings, as means of keeping up the spirits of the people. The parliament often had recourse to this artifice, and in the course of the war had 35 thanksgiving days. In the first notable encounter, at Wickfield near Worcester, Sept. 23, 1642, their forces received a total defeat. Whitlock says, they were all killed or routed, and only one man lost on the king's side. Yet the parliamentarians spread about printed papers, bragging of it as a complete victory, and ordained a special thanksgiving in London. This they did after the battle of Keynton, and the second fight at Newbery; but particularly when Sir William Waller received that great defeat at Roundway-down, they kept a thanksgiving at Gloucester, and made rejoicings for a signal victory, which they pretended he had gained for them. This was no new practice. See Polyæni Stratagem. lib. i. cap. 35, and 44.—Stratocles persuaded the Athenians to offer

a sacrifice to the Gods, by way of thanks, on account of their having defeated their enemies, and yet he knew that the Athenian fleet had been defeated. When the truth was known, and the people exasperated, his reply was, "what injury have I done you, it is owing to me that you have spent three days in joy."—Catherine of Medicis was used to say, that a false report, if believed for three days, might save a state.—See many stories of the same kind in the General Dictionary, vol. x. p. 337.

291.—*And when the fight becomes a chace,
Those win the day that win the race—*

An old philosopher, at a drinking match, insisted that he had won the prize because he was first drunk.

294.—*Had done the feat with easy flights—
Dolus an virtus quis in hoste requirit.*

300.—*With bacrack, hoccamore, and mum—*

The first is an excellent kind of Rhenish wine, so called from a town of that name in the lower Palatinate. Heylin derived the name of Bacrack from Bacchi ara.—Hoccamore is what we call old Hock. Mum is a liquor used in Germany, and made, as I am told, from wheat malted.

303.—*With which, altho' they run or burn—*

That is, though they run away, or their ships are fired.—See v. 308.

305.—*Or else their sultan populaces
Still strangle all their routed bassas—*

The mob, like the sultan or grand seignior, seldom fail to strangle any of their commanders, called bassas, if they prove unsuccessful; thus Waller was neglected after the battle of Roundway-down, called by the wits Runaway-down.

309.—*And who those were that run away,
And yet gave out th' bad won the day—*

The poet might farther have illustrated this subject, if he had known the contents of an essay lately published by Mr. Maclaurin, to prove that Troy really was not taken by the Greeks. See the Transactions of the Royal Society of Edinburgh: this whim is as old as Dio Chrysostom, who wrote an elaborate tract, still extant, to demonstrate his Paradox.

313.—*'Tis true our modern way of war
Is grown more politic by far—*

Mr. Butler's MS. Common Place Book has the following lines:

For fighting now is out of mode,
And stratagem's the only road;
Unless in th' out-of-fashion wars,
Of barb'rous Turks and Polanders.
All feats of arms are now reduc'd
To chousing, or to being chous'd;
They fight not now to overthrow,
But gull, or circumvent a foe.
And watch all small advantages
As if they fought a game at chess;
And he's approv'd the most deserving,
Who longest can hold out at starving.

Who makes best fricasees of cats,
 Of frogs and —, and mice and rats ;
 Pottage of vermine, and ragoos
 Of trunks and boxes, and old shoes.
 And those who, like th' immortal gods,
 Do never eat, have still the odds.

350.—*As th' ancient mice attack'd the frogs—*

Alluding to the poem on the Battle between the Mice and the Frogs,
 attributed to Homer.

351.—*And made their mortal enemy,
 The water-rat, their strict ally—*

The Dutch, who seemed to favour the parliamentarians.

353.—*For 'tis not now who's stout and bold ?
 But who bears hunger best, and cold—*

An ordinance was passed March 26, 1644, for the contribution of one
 meal a week toward the charge of the army.

355.—*And he's approv'd the most deserving,
 Who longest can hold out at starving ;
 And he that routs most pigs and cows,
 The formidablest man of prowess—*

A sneer, perhaps, on Venables and Pen, who were unfortunate in their
 expedition against the Spaniards at St. Domingo, in the year 1655. It
 is observed of them, that they exercised their valour only on horses,
 asses, and such like, making a slaughter of all they met, greedily devouring
 skins, entrails and all, to satiate their hunger. See Harleian Miscellany,
 vol. iii. No. xii. p. 494. 498.

359.—*So th' emperor Caligula,
That triumph'd o'er the British sea—*

Caligula, having ranged his army on the sea-shore, and disposed his instruments of war as if he was just going to engage, while every one wondered what he designed to do, on a sudden ordered his men to gather up the shells on the strand, and to fill their helmets and their bosoms with them, calling them the spoils of the conquered ocean. Suetonius in *vita Caligulæ*.

361.—*Took crabs and oysters prisoners,
And lobsters, 'stead of cuirassiers—*

Sir Arthur Hazelrig had a regiment called his lobsters ; it has been thought by some, that the defeat at Roundway-down was owing to the ill behaviour of this regiment. Cleveland, in his character of a London diurnal says, “ This is the William which is the city's champion, and the diurnal's delight. Yet in all this triumph, translate the scene but to Roundway-down, there Hazelrig's lobsters were turned into crabs, and crawl'd backwards.”

383.—*And stout Rinaldo gain'd his bride—*

See the interview between Rinaldo and Armida, in the last book of Taffo. Or perhaps the poet, quoting by memory, mistook the name, and intended to have mentioned Ruggiero in Ariosto.

398.—*And me to witness the accord—*

Ralpho, no doubt, was ready to witness any thing that would serve his turn ; and hoped the widow's two attendants would do the same.

401.—*More probable, and like to bold,
Than band, or seal, or breaking gold—*

See note on P. ii. C. i. l. 585.

413.—*Has more of honour in 't, some bold,
Not like the new way, but the old—*

The poet's ideas crowd so fast upon him, that he is not always quite intelligible at first reading. Ralpho persuades the knight to gain the widow, at least her fortune, not by the fire-arms now in use, but by law; the feathered arrow of the lawyer.

415.—*When those the pen had drawn together—*

Does he mean those whom written challenges had brought to fight? Or does he allude to the Latin phrase for enlisting: *conscripti milites, conscribere exercitus*?

417.—*And winged arrows kill'd as dead,
And more than bullets now of lead—*

Bishop Wilkins, (*Mathem. Magic*,) maintains, that the engines of the ancients, ballistæ and catapultæ, did more execution, and were far more portable, than cannon. See likewise Sir Clement Edmonds's judicious observations upon Cæsar's Commentaries. Battles in ancient times seem to have been attended with more casualties than since the invention of gunpowder.

427.—*For whether you prevail, or lose,
All must be try'd there in the close—*

Ralpho goes on to extol the energy of the pen, which, in the hand of the historian, can controul even the most warlike efforts.

434.—*A lady, that's as false, recover—*

That is, the law will recover a lady that is as false as the most perfidious lover.

436.—*Will soon extend her for your bride—*

Lay an extent upon her; feize her for your use.

450.—*Our commonwealth, the cause, and fide—*

Take part on one fide or the other.—Whereas we who have a common interest, a common cause, a common party against the royalists and episcopalians, weaken our strength by internal divisions among ourselves.

455.—*While lawyers have more sober sense,
Than t' argue at their own expense—*

The wisdom of lawyers is such, that however they may seem to quarrel at the bar, yet they are good friends the moment they leave the court. Unlike us, independents and presbyterians, who, though our opinions are very similar, are always wrangling about the merest trifles.

457.—*To make their best advantages
Of others' quarrels, like the Swifs—*

The Swifs, if they are well paid, will enter into the service of any foreign power ; but, point d'argent, point de Suisse. An old distich says,

Theologis animam subjecit lapsus Adami
Et corpus medicis, et bona juridicis.

475.—*The Galenist and Paracelsian,
Condemn the way each other deals in—*

The followers of Galen were advocates for the virtues and use of plants ; the disciples of Paracelsus recommended chymical preparations.

488.—*The whole profession's sure to pay—*

That is, whoever wins is sure to pay the whole profession ; or rather, whether Serjeant A or Counsellor B be more successful in abusing each other, the whole profession of the law is disgraced by their scurrilities.

493.—*For what bigot durst ever draw—*

The accent is here laid on the last syllable of bigot.

507.—*But in appearance cry'd him down—*

Perhaps a better reading would be, cry'd 'em down.

509.—*All plagiaries' constant course
Of sinking, when they take a purse—*

Such as steal out of other men's works, and abuse the authors they are beholden to, are like highwaymen who abuse those whom they rob.

Or perhaps sinking may mean stooping, or diving with the hand to reach a person's pocket.—Pickpockets in partnership may be apt to *sink* or conceal part of the booty from their companions. But I must refer to the Bow-street Vocabulary.

515.—*And, by transition, fall upon
The resolution as his own—*

Dr. Thomas Burnet says, Libentius auscultamus rationibus, et argumentis a nobis ipsis inventis, quàm ab aliis propositis; ut, cum sententiam mutamus, non tam ab aliis victi, quam a nobismet ipsis edocti, id fecisse videamur.

529.—*He that with injury is griev'd,
And goes to law to be reliev'd,
Is sillier than a sottish chouse,
Who, when a thief has robb'd his house,
Applies himself to cunning men,
To help him to his goods agen—*

The misfortunes of too many will incline them to subscribe to the truth of this excellent observation. The word chews or chouse, is derived either from the French gauffer to cheat or laugh at, or from the Italian gaffo a fool —In Mr. Butler's MS. under these lines, are many severe strictures on lawyers.

More nice and subtle than those wire-drawers
Of equity and justice, common lawyers;
Who never end, but always prune a suit
To make it bear the greater store of fruit.

As labouring men their hands, criers their lungs,
Porters their backs, lawyers hire out their tongues.
A tongue to mire and gain accustomed long,
Grows quite insensible to right or wrong.

The humourist that would have had a trial,
With one that did but look upon his dial,
And sued him but for telling of his clock
And saying, 'twas too fast, or slow it struck.

561.—*Who what he pleases may aver,
The other nothing till he swear—*

An answer to a bill in chancery is always upon oath;—a petition not so.

573.—*Most apt for what I have to do,
As counsellor, and justice too—*

It is probable that the poet had an eye to some particular person in this character. The old annotator says, it was one Prideaux; but gives no further account of him. One of that name was attorney general to the Rump, and commissioner of the great seal. He died Aug. 19, in the last year of their reign. Tillotson lived in his family. See Birch's Life of the Archbishop, p. 14. He cannot have been here meant.—The poet, I imagine, alludes to some one of a much lower class. See the character of a justice in Butler's Genuine Remains, vol. ii. p. 190.

577.—*An old dull sot, who told the clock—*

The puisne judge was formerly called the Tell-clock; as supposed to be not much employed with business in the courts he sat in, but listening how the time went.

580.—*And biccius doctius—*

Cant words used by jugglers, corrupted perhaps from *hic est doctior*.

583.—*And us'd two equal ways of gaining,*

By bind'ring justice, or maintaining—

Mr. Butler served some years as clerk to a justice. The person who employed him was an able magistrate, and respectable character: But in that situation he might have had an opportunity of making himself acquainted with the practice of trading justices.

603.—*And made the dirt i' th' streets compound,*

For taking up the public ground—

Did not levy the penalty for a nuisance, but took a composition in private.

609.—*Impos'd a tax on bakers' ears—*

That is, commuted the pillory for a mulct at his own discretion.—
Libanius has an entire oration against an arbitrary law of the magistrates of Antioch, which obliged the country bakers, when they brought bread into the city for sale, to load back with rubbish.

611.—*Made victuallers and vintners fine,*

For arbitrary ale and wine—

For selling ale or wine without licence, or by less than the statutable measure. So Mr. Butler says of his justice, *Remains*, vol. ii. p. 191. 'He does his country signal service in the judicious and mature legitimation of tippling-houses; that the subject be not imposed upon with illegal and *arbitrary* ale.'

620.—*To all that interlop'd and bawker'd—*

Travelling dealers, who did not keep any regular shop. 'He is very fevere to hawkers and interlopers, who commit iniquity on the bye.' See Remains, where the reader may find other strokes of character similar to those here mentioned.

644.—*Marry—i. e.* verily or truly, an adverb of asseveration. Ainsworth thinks it a kind of oath, as if per Mariam—A kind of expletive without much meaning, though perhaps the pettyfogger might wish to be arch on the word *marry*.

648.—*And trover for my goods—*

An action of trover is an action brought for recovery of a man's goods, when wrongfully detained by another, and converted to his own use.

652.—*And swear for th' state against him—*

Swear that a crime was committed by him against the public peace, or peace of the state.

685.—*For matrimony, and hanging here,
Both go by destiny so clear—*

See P. ii. C. i. v. 839.—Ames, in his *Typographical Antiquities*, first edition, p. 157, mentions a book printed by Robert Wyer, 1542, entitled, *Mystery of Iniquite*, where we may read:

Trewly some men there be
 That lyve alwayes in great horroure,
 And say it goth by destenye
 To hang or wed, both hath one houre;
 And whether it be, I am well sure,
 Hangynge is better of the twain,
 Sooner done, and shorter payne.

690.—*As much in ready maintenance—*

Maintenance is the unlawful upholding of a cause or person, or it is the buying or obtaining pretended rights to lands.

695.—*'Tis common barratry, that bears—*

Barratry is the common and unlawful stirring up of suits or quarrels, either in court or elsewhere.

698.—*To flick a pen in left of either—*

Most editions read pin, but the author's corrected copy says pen, it being the custom of clerks in office, and writers, to stick their pen behind their ears when they do not employ it in writing.

699.—*For which some do the summer-fault,
 And o'er the bar, like tumblers, vault—*

Summerfault, foubrefaut, throwing heels over head, a feat of activity performed by tumblers.—When a lawyer has been guilty of misconduct, and is not allowed to practise in the courts, he is said to be thrown over the bar.

715.—*From Stiles's pocket into Nokes's—*

Fictitious names sometimes used in stating cases, issuing writs, &c.

716.—*As easily as Hocus Pocus—*

Words profanely used by jugglers, if derived, as some suppose, from hoc est corpus.

723.—*The bus'ness to the law's alone—*

A better reading perhaps is, the business to the law's all one.

732.—*To serve for jurymen or tales—*

Talefmen are persons of like rank and quality with such of the principal pannel as do not appear, or are challenged; and who, happening to be in court, are taken to supply their places as jurymen.

737.—*Bred up and tutor'd by our teachers,
Th' ablest of all conscience-stretchers—*

Mr. Downing and Stephen Marshal, who absolved from their oaths the prisoners released at Brentford.

741.—*Your surest way is first to pitch
On Bongey for a water-witch—*

On Sidrophel the reputed conjurer. The poet calls him Bongey, from a learned friar of that name, who lived in Oxford about the end of the thirteenth century, and was deemed a conjurer by the common people.—‘ There was likewise one mother Bongey, who, in divers books set out by authority, is registered or chronicled by the name of the great

witch of Rochester.' (Grey.)—For a water-witch ; for one to be tried by the water-ordeal, or perhaps,

One that told fortunes by casting urine.

or one to whom

With urine, they flock for curing.

P. ii. C. iii. v. 123.

748.—*And bait 'em well with quirks and quilletts—*

Subtleties. Shakspeare frequently used the word quillet. In the First Part of Henry VI. act ii. the Earl of Warwick says,

But in these quirks and quilletts of the law,
Good faith, I am no wiser than a daw.

And Hamlet says, when contemplating the skull of a lawyer,

Where be his quiddities now ? his quilletts ? his cafes ?——

Quilletts, in barbarous Latin, is collecta.

761.—*Or walk the round with knights o' th' posts—*

Witnesses who are ready to swear any thing, whether true or false.

762.—*About the cross-legg'd knights, their hofts—*

These witnesses frequently plied for custom about the Temple-church, where are several monuments of Knights Templars, who are there represented cross-legg'd :—their hofst, because nobody gives them more entertainment than these knights, and they are almost starved.

767.—*T' expose to sale all sorts of oaths,
According to their ears and clothes—*

Lord Clarendon, in his History of the Rebellion, vol. ii. p. 355, says, an Irishman of low condition and meanly clothed, being brought as evidence against Lord Strafford, lieutenant of Ireland, Mr. Pym gave him money to buy a satin suit and cloak, in which equipage he appeared at the trial.—The like was practised in the trial of Lord Stafford for the popish plot. See Cartes' History of the Life of James Duke of Ormonde, vol. ii. p. 517.—It is, I fear, sometimes practised in trials of less importance.

769.—*Their only necessary tools,
Besides the gospel, and their souls—*

When a witness swears he holds the Gospel in his right hand, and kisses it: the Gospel therefore is called his tool, by which he damns his other tool, namely his soul.

A N
HEROICAL EPISTLE
OF
HUDIBRAS TO HIS LADY.

Line 1.—*I, who was once as great as Cæsar,
Am now reduc'd to Nebuchadnezzar—*

See Dan. iv. 32. 33.

*Carmina qui quondam studio florente peregi
Flebilis heu mæstos cogor inire modos.*

Boethius de Consol. Philosoph.

52.—*The guilty, and punish the innocent—*

A better reading is, th' innocent.

67.—*But sentence what you rather ought
T' esteem good service, than a fault—*

Sentence, that is, condemn, or pass sentence upon.

83.—*Then wherefore should they not b' allow'd
In love a greater latitude—*

———— perjuriam ridet amantem

Jupiter, et ventos irrita ferre jubet. — Tib. iii. 17.

So Callimachus, Epig. 26.

85.—*For as the law of arms approves
All ways to conquest—*

Dolus an virtus, quis, in hoste, requirit ?

89.—*For how can that which is above
All empire, high and mighty love—*

———— Ερως δε των θεων

Ισχυον εχων πλεισιν επι τβτβ δεικνυται·

Δια τβτον επιοριβσι τβς αλλβς θεβς. — Menand. Frag.

105.—*To whose free gift mankind does owe
Not only earth but heav'n too—*

Quæ mare navigerum, quæ terras frugiferentes
Concelebras ; per te quoniam genus omne animantum
Concipitur, visitque exortum lumina solis.

Lucret. i. 3.

Quæ quoniam rerum naturam sola jubernas,
Nec sine te quidquam dias in luminis oras
Exoritur, neque fit lætum neque amabile quidquam.

Idem, i. 22.

107.—*For love's the only trade that's driven,
The interest of state in heaven—*

Waller says,

All that we know of those above,
Is, that they live and that they love.

Our Saviour says, suffer the little children to come unto me, for of such is the kingdom of heaven.

129.—*For laws, that are inanimate,
And feel no sense of love or hate—*

Aristotle defined law to be, reason without passion ; and despotism, or arbitrary power to be, passion without reason.

163.—*Or why should you, whose mother wits—*

Why should you, who were sharp and witty from your infancy, who bred wit with your teeth, &c.

171.—*Or oaths, more feeble than your own,
By which we are no less put down—*

That is, by which oaths of yours we are no less subdued than by your stratagems.

173.—*You wound, like Parthians, while you fly,
And kill with a retreating eye—*

Fidentemque fugâ Parthum versisque sagittis.

Virg. Georg. iii. 31.

The Parthians had the art of shooting their arrows behind them, and making their flight more destructive to the enemy than their attack. Seneca says,

Terga conversi metuenda Parthi.

185.—*Lay trains of amorous intrigues*

In tow'rs, and curls, and periwigs—

——— *tanta est quærendi cura decoris*

Tot premit ordinibus, tot adhuc compagibus altum

Ædificat caput. Andromachen a fronte videbis

Post minor est.——

Juvenal vi. 500.

If we may judge by figures on the imperial coins, even the most expert of modern hair-dressers are far inferior in their business to the ancients.

187.—*With greater art and cunning rear'd*

Than Philip Nye's thanksgiving beard—

Nye first entered at Brazen-nose college, Oxford, and afterwards removed to Magdalen-hall. He took his degrees, and then went to Holland. In 1640 he returned home a furious presbyterian; and was sent to Scotland to forward the covenant. He then became a strenuous preacher on the side of the independents: was put into Dr. Featly's living at Acton, and went there every Sunday in a coach with four horses. He opposed Lilly the astrologer with great violence, and for this service was rewarded with the office of holding forth upon thanksgiving days. Wherefore

He thought upon it, and resolv'd to put

His beard into as wonderful a cut. — Butler's MS.

This preacher's beard is honoured with an entire poem in Butler's *Genuine Remains*, published by Thyer, vol. i. p. 177.—When the

head of a celebrated court chaplain and preacher had been dressed in a superior style, the friseur exclaimed, with a mixture of admiration and self-applause, 'I'll be hang'd if any person of taste can attend to one word of the sermon to-day.'

191.—*And only draw them in to clog,
With idle names, a catalogue—*

To increase the list of their discarded suitors.

193.—*A lover is, the more he's brave,
T' his mistress but the more a slave—*

The poet may here possibly allude to some well known characters of his time.—“The Lady Dyfert came to have so much power over the
“ Lord Lauderdale, that it lessened him very much in the esteem of all
“ the world; for he delivered himself up to all her humours and passions.” Burnet's History, vol. i. p. 244.—Anne Clarges, at first the mistress and afterward the wife of General Monk, duke of Albermarle, gained the most undue influence over that intrepid commander. Though never afraid of bullets, he was often terrified by the fury of his wife.

203.—*And when necessity's obey'd,
Nothing can be unjust or bad—*

Necessitas non habet legem, is a known proverb. Δεινῆς ἀναγκῆς ὅθεν ἰσχυεῖ πλεον: Euripides, Helenâ. Pareatur neccssitati, quam ne dii quidem superant.—Livy.

221.—*But when the devil turns confessor—*

Suppose we read, when *a* devil turns confessor.

223.————— *like the founder*

Of liars, whom they all claim under—

See St. John, ch. viii. v. 44.—Butler, in his MS. Common Place Book, says,

As lyars, with long use of telling lyes,
Forget at length if they are true or false,
So those that plod on any thing too long
Know nothing whetherth' are in the right or wrong,
For what are all your demonstrations else,
But to the higher powers of sense appeals;
Senses that th' undervalue and contemn,
As if it lay below their wits and them.

237.—*To what a height did infant Rome*

By ravishing of women, come—

Florus says that Romulus, wanting inhabitants for his new city, erected an asylum or sanctuary for robbers in a neighbouring grove, and presently he had people in abundance. But this was a people only for an age, a colony only of males, therefore they had still to supply themselves with wives, and not obtaining them from their neighbours on a civil application, they took them by force.

252.—*Till alimony or death departs—*

Thus printed in some editions of the Prayer Book, afterwards altered, 'till death us do part, as mentioned in a former note: suppose we here read, according to some editions, 'till alimony, or death them parts.

259.—*With acting plays, and dancing jigs—*

Simulatis quippe ludis equestribus, virgines quæ ad spectaculum venerant prædam fecere. Pretending to exhibit some fine shews and diversions, they drew together a concourse of young women, and seized them for their wives.

269.—*Prov'd nobler wives than e'er were known,*

By suit, or treaty, to be won—

When the Sabines came with a large army to demand their daughters, and the two nations were preparing to decide the matter by fight, fævientibus intervenere raptæ, laceris comis—the women who had been carried away, ran between the armies with expressions of grief, and effected a reconciliation.

287.—*For why should every savage beast*

Exceed his great lord's interest—

That is man, sometimes called lord of the world :

Man of all creatures the most fierce and wild

That ever God made or the devil spoil'd :

The most courageous of men, by want,

As well as honour, are made valiant.

Butler's MS.

305.—*And this some precious gifted teachers—*

Mr. Cafe, as some have supposed, but according to others, Dr. Burges, or Hugh Peters.

349.—*Of all her sex most excellent,*

These to her gentle hands present—

It was fashionable before Mr. Butler's time to be prolix in the superscription of letters. Common forms were,—To my much honoured friend—To the most excellent lady—To my loving cousin—These present with care and speed, &c.

THE
LADY'S ANSWER.

4.—*Did from the pound replevin you—*

A replevin is a *re-deliverance* of the thing distrained, to remain with the first possessor on security.

28.—*And beg for pardon at our feet—*

The widow, to keep up her dignity and importance, speaks of herself in the plural number.

54.—*But something capable of claim—*

Their property.

59.—*Nor can those false Saint Martin's beads—*

That is artificial jewels. How they came to be called Saint Martin's beads I know not; unless from St. Martino near mount Vesuvius, where the ejected lava is collected and applied to this purpose. Mr. Montague Bacon says, that at Rochelle, not far from St. Martin's, there is a sort of red stones called St. Martin's beads.

60.—*Which on our lips you lay for reds,
And make us wear like Indian dames—*

Female savages in many parts of the globe, wear ornaments of fish bone, or glass when they can get it, on their lips and noses.

65.—*'Tis not those orient pearls, our teeth—*

In the History of Don Fenise, a romance translated from the Spanish of Francisco de las Coveras, and printed 1651, mentioned by Dr. Grey, p. 269, is the following passage: “ My covetousness exceeding my love, counselled me that it was better to have gold in money than in threads of hair; and to possess pearls that resemble teeth, than teeth that were like pearls.”

In praising Chloris, moons, and stars, and skies,
Are quickly made to match her face and eyes;
And gold and rubies, with as little care,
To fit the colour of her lips and hair:
And mixing suns, and flow'rs, and pearl, and stones,
Make them serve all complexions at once:
With these fine fancies at hap-hazard writ,
I could make verses without art or wit.

Butler's Remains, v. i. p. 88.

88.—*Of statute, mortgage, bill, and bond—*

Statute is a short writing called Statute Marchant, or Statute Staple, in the nature of a bond, &c. made according to the form expressly provided in certain statutes, 5 H. iv. c. 12. and others.

98.—*They'll ne'er turn ladies of the post—*

That is, will never swear for you, or vow to take you for a husband.

103.—*For love should, like a deodand,
Fall to th' owner of the land—*

Any moving thing which occasions the death of a man is forfeited to the lord of the manor. It was originally intended that he should dispose of it in acts of charity: hence the name deodand. Or it is a thing given, or rather forfeited to God, for the pacification of his wrath, in case of misadventure, whereby any Christian man cometh to a violent end, without the fault of any reasonable creature.—Lewis XIV. and others born of mothers that had long been barren, were called Adeodati.

105.—*And where there's substance for its ground,
Cannot but be more firm and sound—*

Optima sed quare Cæsennia teste marito?

Bis quingenta edit, tanti vocat ille pudicam,

Nec pharetris Veneris macer est, aut lampade fervet:

Inde faces ardent, veniunt a dote sagittæ.

Juvenal vi. 135.

112.—*Steals out again, as nice a way—*

Farquhar has this thought in his dialogue between Archer and Cherry. See the Beau Stratagem.

119.—*For what are lips, and eyes, and teeth—*

τινι δεδλωται ποτε;

Οψει; Φλυαρια.—Menand. Fragm.

122.—*With which a philter love commands—*

Suppose we read, as in some editions, *with which as philters love commands.*

131.—*For money has a pow'r above*

The stars, and fate, to manage love—

Et genus et formam regina pecunia donat,

Et bene nummatum decorat Suadela Venusque.

Hor. Epist. lib. i. v. 37.

Εγω δ' υπελαβον χρησιμους ειναι θεους

Τ'αργυριον ημιν και το χρυσιον μονον.—Menand. Frag.

133.—*Whose arrows, learned poets hold,*

That never miss, are tipp'd with gold—

In Ovid's *Metamorphoses*, i. 468. Cupid employs two arrows, one of gold, and the other of lead: the former causing love, the latter aversion.

Eque sagittiferâ promptis duo tela pharetrâ,

Diversorum operum: fugat hoc, facit illud amorem.

Quod facit auratum est, et cuspide fulget acutâ:

Quod fugat obtusum est, et habet sub arundine plumbum.

135.—*And tho' some say the parents' claims
To make love in their children's names—*

Though it is thus printed in all the copies I have seen, yet claim and name should seem a better reading, to avoid false concord : for claim is the nominative case to *Is* in verse 143.

151.—*'Tis so ridiculous, as soon
As told, 'tis never to be done—*

See P. i. C. ii. l. 676.

Shall dictum factum both be brought
To condign punishment—

153.—*No more than setters can betray—*

Setter, a term frequent in the comedies of the last century : sometimes it seems to be a pimp, sometimes a spy, but most usually an attendant on a cheating gamester, who introduces unpractised youths to be pillaged by him ; what a setting dog is to a sportsman.

177.—*That eats perfidiously his word,
And swears his ears thro' a two-inch board—*

That is, endeavours to shield himself from the punishment due to perjury, the loss of his ears, by a desperate perseverance in false swearing. A person is said to swear through a two-inch board, when he makes oath of any thing which was concealed from him by a thick door or partition.

192.—*With all your crafty frauds and covins—*

Covin is a term of law, signifying a deceitful compact between two or more, to deceive or prejudice others.

225.—*How fair and sweet the planted rose—*

This and the following lines are beautiful. Mr. Bacon supposes, that the poet alludes to Milton, when he says,

Though Paradise were e'er so fair,
It was not kept so without care.

The moral sense of the passage may be found in Horace, lib. 4. O. 4.

Doctrina sed vim promovet insitam
Rectique cultus pectora roborant.

And the sweetness of the verse in Catull. Carm. Nuptial. 39, &c.

Ut flos in septis secretus nascitur hortis,
Ignotus pecori, nullo contusus aratro,
Quem mulcent auræ, firmat sol, educat imber.

241.—*For when, out-witted by his wife,
Man first turn'd tenant but for life—*

i. e. When man became subject to death, by eating the forbidden fruit at the persuasion of the woman.

277.—*While, like the mighty Prester John,
Whose person none dares look upon—*

The name or title of Prester John, has been given by travellers to the king of Tenduc in Asia, who, like the Abyssine, or Ethiopian emperors,

preserved great state, and did not condescend to be seen by his subjects above twice or three times in a year.—Mandeville, who pretends to have travelled over Prester John's country, and is very prolix on the subject, makes him sovereign of an archipelago of isles in India beyond Bactria, and says that, "a former emperor travelled into Egypt, where being present at divine service, he asked who those persons were that stood before the bishop? And being told they should be priests, he said, he would no more be called king, nor emperor, but priest; and would have the name of him that came first out of the priests, and was called John, and so have all the emperors since been called Prester John."—Cap. 99.

301.—*And are the heav'nly vehicles*

O' th' spirits in all conventicles—

As good vehicles at least as the cloak-bag, which was said to have conveyed the same from Rome to the council of Trent.

307.—*We rule in ev'ry public meeting,*

And make men do what we judge fitting—

A great part of what is here said on the political influence of women, was aimed at the court of Charles II. or perhaps at the wife of General Monk.

375.—*By your example, lose that right*

In treaties, which we gain'd in fight—

England, in every period of her history, has been thought more successful in war than in negociation. Congreve, reflecting upon Queen Anne's last ministry, in his epistle to Lord Cobham, says,

Be far that guilt, be never known that shame,
That Britain should retract her rightful claim,
Or stain with pen the triumphs of her sword!

378.—*Pafs on ourfelves a falique law—*

The falique law debars the fucceffion of females to fome inheritances. Thus knights fees, or lands holden of the crown by knights fervice, are in fome parts, as the learned Selden obferves, terræ falicæ: males only are allowed to inherit fuch lands, becaufe the females cannot perform the fervices for which they are granted. See Selden's notes on the eighteenth fong of Drayton's Polyolbion.—The French have extended this law to the inheritance of the crown itfelf. See Shakefpear, Henry V. act i. fcene ii.

381.—*Let men ufurp th' unjuft dominion,
As if they were the better women—*

The lady concludes with great fpirit: but it may be that the influence of the fex has not been much over-rated by her. Aristophanes hath two entire plays to demonftrate, ironically, the fuperiority of the female fex. See v. 538 of the *Lyfiftrata*.

In Butler's Common Place Book, are the following lines under the article *Nature* and *Art*:

The moft divine of all the works of nature
Was not to make model, but the matter:
A man may build without design and rules,
But not without materials and tools;
This lady, like a fifh's row, had room
For fuch a fhool of infants in her womb:

The trueſt glaſſes naturally miſplace
The lineaments and features of her face,
The right and left ſtill counterchange,
And in the rooms of one another range ;
Nature denies brute animals expreſſion,
Becauſe they are incapable of reaſon.

Precious ſtones not only do foretell
The dire effects of poiſon, but repell
When no one perſon's able t' underſtand
The vaſt ſtupendous uſes of the hand ;
The only engine helps the wit of man,
To bring the world in compaſs of a ſpan ;
From raiſing mighty fabrics on the ſeas,
To filing chains to fit the necks of fleas,
The left hand is but deputy to the right,
That for a journeyman is wont t' employ 't.

The first thing I noticed
The moment I stepped out
The light and the heat
And in the room at one corner
The door was open
The light was on

The first thing I noticed
The moment I stepped out
The light and the heat
And in the room at one corner
The door was open
The light was on
The first thing I noticed
The moment I stepped out
The light and the heat
And in the room at one corner
The door was open
The light was on

The first thing I noticed
The moment I stepped out
The light and the heat
And in the room at one corner
The door was open
The light was on
The first thing I noticed
The moment I stepped out
The light and the heat
And in the room at one corner
The door was open
The light was on

The first thing I noticed
The moment I stepped out
The light and the heat
And in the room at one corner
The door was open
The light was on
The first thing I noticed
The moment I stepped out
The light and the heat
And in the room at one corner
The door was open
The light was on

I N D E X

TO THE

N O T E S.

	Page.		Page.
A		Allegorical explanation of } Hudibras (Life)	xxix
Accidence	214	Alligators	424
Achilles	117	Almanack	253
Achithophel	395	Amazons	340
Acteon	91	Anagram	339
Administrings	352	Anaxagoras	281
Adriatic	234	Anchorite	344
Affidavit hand	326	Animalia	150
—— makers	385	Animals bandy'd balls	66
Aganda	79	Anthroposophus	42
Agitators	384	Antipathies, perverse	20
Agrippa, Sir	41, 274, 275	Antwerp	247
Ajax	80, 90	Apocryphal	403
Albertus	179	Apollo	74
—— Magnus	84	Apollonius	276
Alcoran	426	—— of Tyana	43
Alessandro Tassoni (Life)	xxi	Apostles	234
Alexander Hales	15	Aratus	265
—— the Great	139	Arbitrary ale and wine	473
Alimony	350	Arse versie	134

	Page.		Page.
Arthur	27	Biancafiore	199
Aruspicy and Aug'ry	242	Bilks	261
Ascendant	260	Birds, speech of	43
Atoms justling	300	Black caps	144
Atone	409	Black-pudding	389
Augustus	280	Board	315
Austrian duke	118	Bobbing	358
Averrhois	279	Bombastus	272
B		Boniface	147
Babel, labourers of	11	Bonner, bishop	226
Babylon, whore of 148,	234	Booker	249, 299
Bacon, Roger	84	Booth, Sir George (Life).....	xxx
Bacrack	464	Bos, abbé du (Life) xxxii	
Bail	328	Bough, golden	35
Bardashing	318	Boute-feus	56
Barnacles	405	Bow	324
Barratry	475	Bray'd	305
Bases	203	Breeches, Adam's first green..	39
— white	104	Breeze	366
Bassa	198	Brewer	29
Bawd and Brandy	203	Bright, Mr. Henry, his epi- taph (Life)	ii
Beards 23, 167, 315,	369	Broking-trade in love	325
Bears whelped without form..	151	Brotherhood, holy	355
Beavers	66	Brown, (Life)	xxviii
Beer glaffes	197	Brown-bills	399
Behmen, Jacob	42	Bucephalus	32, 171
Berenice	287	Bullen, siege of	26
Bet	329		

I N D E X.

iii

	Page.		Page.
Bull-feasts	313	Butler's poem, character of	
Bulwar (Life)	xxviii	(Life)	xx
Bumkin	30	Byfield	404
Burton (Life)	xxviii		C.
Butler, his birth and family,		Cabal.....	38, 420
(Life)	i, ii	Cacus	178
— pension (Life).....	ix	Caitiff	127
— secretary to the prin-		Ca Ira of Paris (Life)	xxvii
cipality of Wales (Life)	ix	Calamies and Cafes	403
— steward of Ludlow-		Calamy	97
castle (Life)	ix	Caldean conjurers	291
— disappointment (Life)	x	Caldes'd	295
— in France (Life)	xi	Calendæ	291
— observations (Life)...	xi	Caliban	319
— married Mrs. Herbert,		Caligula	467
(Life)	xi	Callistratus (Life)	xxvi
— Rose-street, Covent-		Cambay, prince of	194
garden (Life).....	xiii	Camelion	162
— buried in Covent-gar-		Cannibal	34
den church-yard	xiii	Capriches	320
— monument in West-		Cardan	289
minster abbey (Life)..	xiii	Cardinals	149
— in Covent-garden		Carew	209
church (Life)	xiii	Carmina Macaronica (Life)..	xxv
— intended inscription		Carnal hour-glass.....	140
by Dennis (Life).....	xv	Carneades	9
— manuscripts (Life)...	xvi	Caroches	461
— wit and humour (Life)	xviii	Casa, cardinal	175

	Page.		Page.
Cafe	97	Clapper-clawing	208
Cashier'd and chous'd.....	372	Claffic	58
Catasta	172	Claffics	194
Cause.....	94	Clergy of her belly	343
Cæsar's horfe	30	Cloistered friars	340
Cæsar, Julius	280	Coals, price of	389
Cerberus	407	Cold iron	114
Chair, modern.....	38	Colon	91
Chaldeans	279	Comets	22, 69
Characters by Bishop Earle,		Commendation ninepence.....	35
(Life)	xvi	Commissiioners	143
———— by Butler (Life)...	xvi	Committee-men	10, 103
———— by Cleveland (Life)	xvi	Commutated	317
Chariots, whim-fy'd	307	Conclave.....	440
Charles XII.	133	Conjurers.....	270, 275
Chartel	7	Conscience.....	353, 409
Charters, old	185	Constellations	264, 265, 286
Cheat.....	239	Conventicle	440
Check by joul	166	Conventicles	493
Chimera	152	Cook	445
Chineses	335	Copernicus	289
Chitterlings	70	Cordeliere	24
Chous'd	295	Cornets	416
Chronical	287	Cornwall.....	249
Church discipline.....	96	Corrupted texts	367
———— dragoons	373	Corvet	176
———— militant	19	Cotton's travesty (Life)	xxv
Circulation	288	Cough	11

I N D E X.

v

	Page.		Page
Courfe without law	308		
Courfing (Life)	iv	D	
—— in the fchools	435	Dagger	28
Covenant.....	53	Dalilahs	428
Covins	492	Damon	430
Cow-itch.....	320	Dazzling-room	312
Coy	344	Dead horfes	331
Cravat	145	Dee, Dr.	252
Cravats	324	Demofthenes	12
Crete, queen of	176	Denham, Sir John	261
Creufa.....	75	Deodand	489
Crincam	335	Defborough	384
Cromwell61, 213, 237		Defperata	157
Crony	350, 437	Devil's dam	369
Crooked fticks	408	—— looking-glafs.....	272
Crofs and pile	333	Dewtry	320
—— the cudgels	370	Dial	375
Crowdero	69	Dialectics	150
Crowley, poet	73	Diaftole	258
Cucking-ftool	233	Diego, Don	72
Culpepper	249	Digby, Lord	96
Culprits	301	—— Sir Kenelm (Life)....	xxviii
Cup, ancient.....	38	Dighted	137
Cupid	124	Diogenes.....139,	341
Curmudgin	226	Diomede	91
Curry	225	Directory.....146,	227
Curule wit	52	Discretion	169
Cut-purfe103,	260	Dispose	48
Cynarctomachy	54	Diffenters	425

	Page.		Page.
Dividends	370	Ears, long ones	5
Diurnals	164	Echo	121
Doctor, epidemic	82	Efficace	401
Doctor's bills	47	Egyptians worship dogs	56
Dog-bolt	161	Eggs	232
Doll, common	396	——, rotten	307
Dolts	400	Elenchi	149
Donship	457	Elephant	97
Donzel	269	Elf	325
Double rhymes (Life)	xxxix	Elysium	312
Doublets	188	Empedocles	63
Dragon's tail	266	Enchantment	271
Drazels	345	Engagement	211
Dream, erroneous	378	Engine	176
Drill'd	128	Engravings (Life)	xxxviii
Drudging	29	Ensconc'd	128
Druids	293	Entity and quiddity	14
Drum-heads	305	Epistola obscurorum virorum,	
Dry-nursed by a bear	73	(Life)	xxv
Ducatoon	118	Errant	19
Dudgeon 2,	28	Erra Pater	12
Dun	443	Eratosthenes	265
—— Scotus	15	Effex	211
Dunstar	271	Et cetera, oath	100
E		Execution	313
Earls Croome (Life)	v	Exempts	401
Ears, inward	315	Exigent	347
		Exigents	28

I N D E X.

vii

	Page.		Page.
Ex officio	219	Free will	21
Expedients..... 213,	398	French goods	336
Extend	469	Fulhams	190
Extract numbers out of matter	45		
		G	
F		Gabardine	130
Facet	188	Galenist	470
Fadg'd	370	Gallow-tree	261
Fame	162	Ganzas	284
Fanatics	358	Gaolers, Roman	329
Fantastic.....	174	Gauntlet, blue	104
Fate	241	Generation	343
Fears	3	Genethliacks	279
Feathers	136	Geomancy	348
Fellow	80	Geometry	287
Fern	453	George-a-Green	226
Fight again	462	George, Sir or Saint	81
Fig tree (Life)	xxiv	Gibellines	408
Fines	344	Gills	233
Fisher's folly	417	Gizzards.....	407
Fisk	262	Glas	324
Fitters	313	Glassy bubble	223
Fleetwood	384	Gleavis	400
Florio	199	Glow-worm	266
Floud	42	Goats	408
Flux'd	175	Gondibert	88
Forlorn hope	363	Goropius Becanus	18
Four seas	330	Gossip	166
Frankpledge	220	Greasy light	240

	Page.		Page.
Greece	281	Haunches	390
Green-hastings	305	Hayley (Life)	xxvii
Greenland	333	Hazlerig	444
Green-men	336	Heart-breakers	23
Gregory	147	Hebrew roots	9
Gresham-carts	363	Hector	108
—— college	309	Heir apparent	382
Grey, Dr. (Life).....	xiii	Helmont	204
Grind her lips upon a mill ...	187	Hemp-plot	370
Grizel	105	Henderfon	433
Grosted, Robert	251	Heraclides	332
Groves	386	—— (Life)	xxix
Guelfs	408	Herald	278
Gymnosophist	250	Hermetic	76, 322
H		Hiccius Doctius	473
Haberdaſher	395	High places	301
Habergeon	130	Hight	244, 259
Hab-nab	294	Hint	308
Hallowing carries packs and bells	391	Hipparchus (Life)	xxvi
Halter proof	313	Hoccamore	464
Hambden	93	Hocus-pocus	476
Hans-towns	383	Holbourn	395
Hardiknute	348	Holders-forth	436
Hard words	3	Holidays	385
Hares	232	Holland	61
Harpocrates	442	Hollow flint	256
Harrifon	209	Honour	224
		Honour's temple.....	195

I N D E X.

ix

	Page.		Page.
Hook or Crook	419	Ingenuity and wit	190
Hopkins	246	Ingram, Mr. (Life)	xxxvi
Horary inspection	294	Injunction, original (Life)...	viii
Horseman's weight	382	Intelligible world	40
Horse-shoe	256	Intelligences	271
Hose	301	Influences	272
Hudibras, his name	1	Irish, wild	40
Hugger-mugger	457	Iron lance	297
Hughson	436	Ironfide	348
Huns	79	Iffachar	305
Hurricane	376		
Hypocondres	283	J	
I		Jacob's staff	284
Idus	291	Jealousies	3
Ignatius	402, 445	Jefferies, Thomas (Life)	iv
Ignis fatuus	38	Jesuits	217
Implicit aversion	182	Jimmers, Sarah	299
—— generation	330	Joan of France	86
Imprimatur for Hudibras,		Job	105
(Life)	vii	Jobbernol	442
Independents	33	Justice	472
Indian magician	270	K	
—— plantations	265	Kelly	247, 252, 272
—— widows	332	King Jesus	383
Indians fought for monkeys'		Kircherus	447
teeth	56	Knacks	298
Infant	292	Knee, stubborn	7
		Knight, dubbed	109

	Page.		Page.
Knightbridge	427	Lilly, William	13, 249, 299
Knights, cross-legged	34, 477	Linsey-woolsey	388
—— of the post	243	Linstock	236
L			
Ladies of the lakes	342	Lob's pound	136
Lady-day	347	Longees	315
Lambert	384	Loudon	248
Laocoon	60	Love	195, 480
Law, goes to	471	Loveday, Dr. (Life)	xxxvi
Laws, fundamental	54	Lovers	64
Lawyers	241	Louise	257
Lay-elder	148	Lues	447
League, holy, in France	101	Luke, Sir Samuel	6
Leaguer	175	——, his family (Life)	vi
Learning, ancient and modern	68	Lunatics	283
—— that cobweb of the		Lunsford	428
brain	152	Lurch	301, 374
Leash of languages	11	Lute-strings	254
Leech	77	Luther, Martin	246
Lenthal	419	Lydian tubs	196
Lefcus	252	M	
Levet	229	Machiavel	353
Lewknors	342	Magi, Persian	368
Leyden, John of	383	Magnano	138
Light, new	283	Mahomet	21, 265, 402
Lilbourn	394	Maidenheads	255
Lilliburlero (Life)	xxvii	Mainpriz'd	243
		Maintenance	475

I N D E X.

xi

	Page.		Page
Malignants	99	Michaelmas	347
Mall, English	86	Milton	51
Mamaluke	60	Mince pies	21
Mandrake	338	Miscreants	377
Manicon	322	Mompeffon	167
Mantles del la guerre	232	Momus	222
Mantos, yellow	334	Money	437
Marcle-hill	429	Montaigne	204
Margaret's fast	398	———— playing with his	
Marriage 178, 327, 328, 329		cat	8
Marry	474	Moon	201, 254
Mars	250	Moral men	377
Marshal Legions	455	Mordicas	56
Mascon	247	Morpion	325
Masses	433	Mother wits	481
Mathematic line	340	Music malleable	18
Matter, naked	45		
Mazarenade (Life)	xxv	N	
Mazzard	103	Nab, mother	416
Median emperor	279	Naked truth	458
Med'cine	240	Napier	299, 393
Melampus	43	Nash	302
Menckenius	260	National	58
Mercurius aulicus (Life)	vii	Navel	18
Merlin	84	Nebuchadnezzar	479
Meroz	429	Necromantic	243
Metaphysic wit	14	Negus	171
Metonymy	269	Neile	309

	Page.		Page.
New-enlightened men	373	Orfin	71, 120
Nick	353	Os sacrum	448
Night	356	Ovation	233
Nimmers	299	Owen	403
Nine-worthiness	108	Owl	280
Nock	26	——, Athenian	285
Noel, Sir Martin	442	Oxford (Life)	iv
Nokes, Joan of.....	331	—— Lord (Life).....	xxxvii
Noofes	240		
Number of the beast	414	P	
Nuncheons	27	Padders	363
Nurenborg Eusebius	69	Palmistry	301
Nurse, to	307	Paper lanthorn	198
Nurture	306	Paracelsian	470
Nye.....	403, 482	Paracelsus	256
		Paradise, bird of	263
O		—— on earth	342
Ob	435	——, feat of	16
Ocham, William	15	Parliament, female	201
Old dogs, young.....	308	Paris, garden	73
—— Testament	426	Parthians	116, 481
—— women	327	Patents	75
Oliver Cromwell	379	Pawns	340
Onslaught	128	Paws, bears fuck them	78
Opposition	291	Paying poundage	385
Orcades	405	Pearce, Dr. Zachary (Life)...	ix
Ordeal	312	Peccadillos	359
Ordinances	55, 217	Pegu, emperor of	72
Origen (Life)	xxx	Pendulum.....	296, 326

I N D E X.

xiii

	Page.		Page.
Penguins	67	Plagiaries	470
Penitentials	195	Planetary nicks	271
Penthefile	86	Platonic lashing	317
Perfection-truths	110	Plato's year	418
Pernicion	143	Pope	407
Perpendic'lars	296	Pope's bull	142
Perriwigs	136, 283, 482	Populia	57
Persia	71	Port-cannons	136
Petard	338	Po, spirit	356
Petitions	98	Postulate illation	194
Petronel	106	Potentia	13
Phantastical advowtry	321	Potosi	323
Pharfalia	68	Poundage of repentance	360
Philip and Mary	334	Powdering tubs	421
Philips, Sir Richard	348	Presbyterians	32, 141, 146
Philo (Life).....	xxx	Prestor John	492
Philters	312	Pretences to learning ridiculed	
Phyfiognomy of grace	143	(Life)	xxviii
Picqueer	395	Pride, Sir	436, 445
Picture, itch of	51	Prior (Life)	xxi
Pie-powder	219	Priscian	215
Pigeons, eastern	163	Privilege, frail	54
Pigs	427	Proboscis	259
Pigsney	183	Proclus (Life)	xxx
Pipkins	144	Proletarian	53
Pique	412, 422	Promethean powder	131
Pithias	430	Prophecies	385
Pithy saws	262	Protestation	55, 210

	Page.		Page.
Ptolemies	447	Ranks	463
Public faith	214	Ranter	152
Pug-Robin	357	Ratiocination	150
Pulpit	6	Read a verse	313
Punese	325	Recant	210
Punk	5	Red-coat seculars	386
Purchas's Pilgrim (Life)	xxviii	Reformado	372 431
Purging comfits	124	Reformation	95
Purposes	346	———, godly thorough	20
Purtenance	124	———, puppet play ...	46
Pygmalion	125	Religion	367
Pyrrhus, king ...	171	Render	311
Pythagoras	276	Replevin	487
Pythias	430	Ribbons	189
Q		Ride astride	88
Quacks of government	391	Riding dispensation	314, 356
Quail'd	123	Rimmon	411
Quartile	291	Rinaldo	467
Queen of night	354	Ring	387
Querpo	460	Robbers	286
Question and command	346	Rockets	400
———, nativity of	47	Rods of iron	390
Quillets	477	Romances	64
Quint of Generals	444	Romulus	381
Quirks	477	Rooks	10
R		Rosemary	196
Rabbins	218	Rosycrucian	42, 454
Ralph	32	Rota-men	299

	Page.		Page.
Rovers	344	Scriptures exprefs on every	
Round table	27	subject	57
Royalists	375	Scrivener	118
Rump	384, 446, 450	Secchia rapita, (Life)	xxi
Ruffell, Sir William (Life) ..	i	Second-hand intention	270
S			
Safety	384	Secret ones	390, 409
Saints	363	Secular prince of darknefs ...	300
——, bell	350	Sedgwick	266
Saint Martin's beads	487	Selden (Life)	vi
Salique law	494	Self-denying	108, 115
Saltinbancho	294	—— ordinance	432
Sambenites	446	Semiramis	192
Sand-bags	371	Serjeants	145
Sarum	249	Serpent at the fall	19
Satire Menippée	101	Set	332
——, (Life) ..	xxiii	Shaftesbury, earl of	391, 392
Saturn	250, 268, 278	Shilling	334
Saufage-maker	441	Sickle	256
Saxon duke	169	Sidrophel	244
Scaliger	289	——, epistle to	304
Sceptic	225	Sieve and shears	85, 268
Scire facias	347	Signatures	323
Sconce	316	Silk-worms	338
Scribes	143	Sing a verfe	313
Scrimanfky	78	Sir Sun	75
		Skull, Indian	182
		Slash'd sleeves	11

	Page.		Page.
Slates, figured	257	Stools	360
Slubberdegullion	135	Strafford, earl of	261
Smectymnuus	145	Stum	184
Snuff enlightened	37	Stygian ferry	377
Society, Royal (Life)	xxviii	—— fopphister	297
Socrates	151	Succussion	66
Sollers	435	Sudden death	293
Somerfet, Protector	65	Suggild	139
Sooterkin	374	Sultan populace	465
Soothfayers	290	Summer-fault	475
Sorc'ers	245	Sun	287
Spaniard whipt	30	Surname of Saint	389
Spiritual order	374	Surplices	387
Sporus	230	Swaddle	8
Squirt-fire	431	Swanswick	371
Staffordshire	52, 70	Swedes	230
Stains	173	Swinging	207
Stand-stable	124	Swifts	470
State-camelion	393	Symbols, signs, and tricks ...	271
Statute	488	Sympathetic powder	76
Stave and tail	72	Synods	385
Staved	117	Systole	258
Steered by fate	59		
Stentrophonic voice	318		
Sterry, Peter	377	T	
Stiles, John of	331	Tail'd	117
Stone, heavens made of	282	Tails	193
		Tales	476

I N D E X.

xvii

	Page.		Page.
Taliacotius	25	Truckle-bed	207
Talisman	38	True-blue presbyterian	19
Talismanique louse	325	Trulla	85
Tarfel	263	Trustees	10
Tartar	134	———, covenanting	361
Taw'd	199	Truth	14, 277
Telescope	263	Tully	204
Ten-horn'd cattle	429	Turks	77, 87
Termagants	87	Tuscan running-horse	451
'Third estate of souls	389	Two-foot trout	240
Thirty tyrants	207	Tycho Brahe	13
Thomas Aquinas	15	Tyrian queen	34
Thump	387		
Filters	312	U	
Tirefias	43	Unsanctified trustees	372
Toasts	197	Utlegation	362
Tobacco stopper	266		
Toledo	28	V	
Tollutation	66	Varlet	177
Tooth-ach	255	Vermin	367
Tottipottymoy	225	Vespasian	237
Trait ..	197	Vessel	313
Triers	143	Vestal nuns	340
Trigons	290	Villain	330
Trine	291	Vinegar	259
Trismegistus	275	Virgo	268
Triumph	228	Vitiligation	150
Troth	173	Vizard bead	346

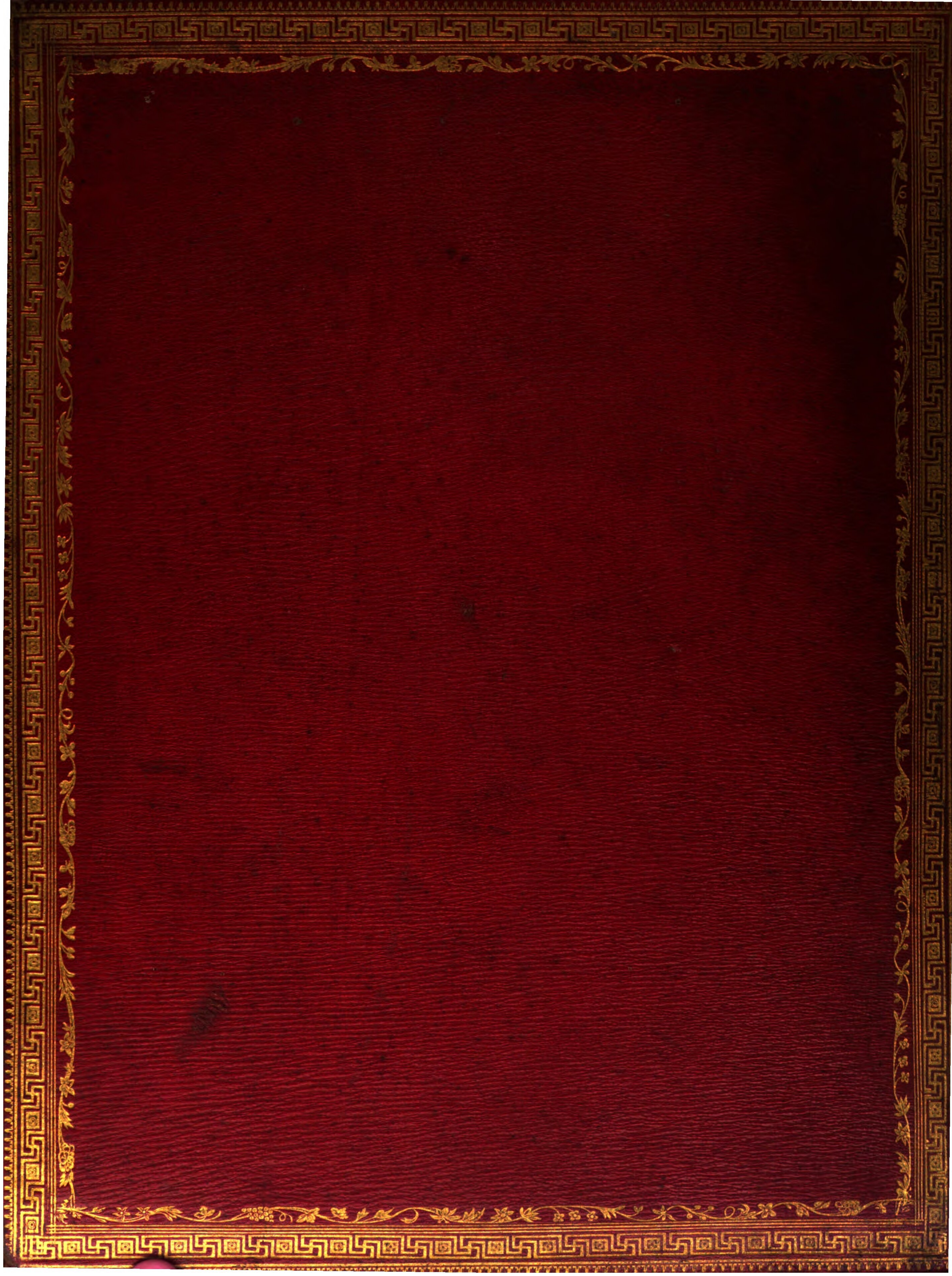
	Page.		Page.
W		W	
Waller, Sir William	93	Winged arrows	468
Walnut-shell	256	Witches	221, 246
Warbeck, Perkin	179	——, Lapland	222
Warders	285	Witherington	116
Warwick, Earl of	80	Withers	49
Washing	123	Wizards	355
Water-witch	180, 476	Woodstock	248
Welkin	163	Words congealed in northern	
Westley, Mr. Samuel (Life) xxxvii		air	14
Whachum	259, 267	——, debased and hard ...	12
Whale	266	——, new	12
Whetstone	164	Workings-out	397
Whinyard	129	Wrest, in Bedfordshire (Life)	vi
Whistles	235	Wrestlers, Greek and Roman .	80
White	205		
—— sleeves	352, 400	Y	
Whittington	402	Years of blood	413
Why-not	227	Yell	130
Wight	7	Yerft	138
Wild ferjeant	422		
Will	388	Z	
Windore	178, 222	Zany	259
		Zenith	265
		Zodiac-constellation	290
		Zoroaster	276

ERRATA IN NOTES.

- Page 30. Line 12. *tumbing* read *tumbling*
— 38. — 21. *Image* read *magick*, and dele ,
— 119. — 5. read in the sum of 4000 *for* each
————— for page 130, read 160
— 173. — 2. from the bottom, for *tent* read *tomb*
— 287. — 19. after *rifen* insert *and set*
— 287. last line, for *chronicle* read *chronical*
— 288. line 7. for *tell* read *tells*
— 339. last line for *moities* read *moieties*







Butler, Samuel, 1612-1680

Hudibras a poem, in three cantos

Bd.: 2

London 1793

4 P.o.angl. 1 m-2

urn:nbn:de:bvb:12-bsb10686230-3